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# The Princeton Seminary Bulletin

Vol. XLIII SUMMER 1949 Number 1

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* Died May 6, 1949.

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor

Edward J. Jurji, Book Review Editor

# THE ANNUAL COMMENCEMENT

THE activities connected with the one hundred and thirty-seventh annual Commencement of the Seminary began on Sunday afternoon, June the fifth, with the Baccalaureate Service. President Mackay preached the sermon on the theme, "When God is our Strength," taking as his text Isaiah 40:31—"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." The service was concluded with the celebration of the Lord's Supper.

On Monday the Alumni thronged the campus in great numbers with these classes holding reunions: 1890, 1896, 1899, 1919, 1929 and 1939. The class and club reunions were followed by the President's reception at "Springdale." Mrs. Mackay experienced her usual good fortune, as rain has never driven the guests from the lovely lawn at commencement time since Dr. Mackay came to Princeton eleven years ago.

Presiding at the Alumni dinner in the Whiteley Gymnasium, where three hundred and sixteen were present, was John Arthur Visser of Detroit, President of the Alumni Association. Dr. Charles R. Erdman, Class of 1891, gave the Treasurer's report, and led in the singing. After several selections by the Seminary choir under the direction of Dr. David Hugh Jones, short addresses were given by James H. Smylie, President of the graduating class, Dr. Peter K. Emmons, President of the Board of Trustees, Dr. James K. Quay, Vice-President of the Seminary, and by Dr. Mackay. "I do not know of any theological seminary," said the President, "which is more strategically related to the Church Universal than our institution. It would be terrible if we failed God and our generation and one another at a time when the crack of new doom may be about to sound, and another abyss to open."

The following were elected as officers of the Alumni Association for the coming year: President, Eugene Carson Blake, Class of 1932, pastor of the Presbyterian Church, Pasadena, California; Vice-President, Charles Tudor Leber, Class of 1923, Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A.; Secretary, Robert M. Skinner, Class of 1934, pastor of the Presbyterian Church, Westfield, New Jersey; Treasurer, Charles R. Erdman, Class of 1891, Professor of Practical Theology, Emeritus. Those elected to the Alumni Council for a term of three years were: Richard M. Mussen, Class of 1929, pastor of the Sherwood Church, Washington, D.C., and Lockhart Amerman, Class of 1935, pastor of the First Church, Sewickley, Pennsylvania.

Inasmuch as the term of office of the Reverend Frederick W. Evans as the first Alumni Trustee of the Seminary expires in April, 1950, the chairman of the Committee on Nominations, Allen M. Frew, Class of 1935, acting in the

absence of Jacob A. Long, Class of 1928, presented the following three names as nominees: Melvin R. Campbell, Barnett S. Eby and Roger P. Enloe. Below is presented a brief biographical sketch of each candidate.

### Melvin R. Campbell, '36

Melvin R. Campbell was born in Ames, Kansas, August 5, 1910. He was graduated by Park College, Missouri, in 1933, and by Princeton Theological Seminary in 1936. He served the First Church of Lakewood, New Jersey, from 1936 to 1938, and the Memorial Church of Wenonah, New Jersey, from 1938 to 1944. Since 1944 he has been pastor of the Church at Tenafly, New Jersey.

### Barnett S. Eby, '35

Barnett S. Eby was born in Manila, Philippine Islands, on October 24, 1906. He was graduated by the University of Southern California in 1927 and by Princeton Theological Seminary in 1935. He served the First Church of Bethlehem, Pennsylvania, from 1937 to 1942, and the St. Paul Church in Philadelphia from 1942 to 1947. After serving the Board of Christian Education of the Presbyterian Church, U.S.A. as Assistant Director of Youth Work for a year, he accepted a call to the Lake Street Church in Elmira, New York, and will assume his duties there this fall. In June 1950 Princeton University will confer upon him the degree of Doctor of Philosophy in Economics.

### Roger P. Enloe, '41

Roger P. Enloe was born in Griffin, Georgia, on September 14, 1911. He was graduated by Davidson College, North Carolina, in 1932, and by Princeton Theological Seminary in 1941. His Seminary course was preceded by five years of teaching. He has been serving the First Church of Bethlehem, Pennsylvania, since 1942, the church granting him a leave of absence to serve as a chaplain in the Navy during the World War.

Inserted in this Bulletin is the ballot for the Alumni Trustee. Please follow the directions carefully and mail your ballot immediately. Certification of the results of the election must be made to the Secretary of the Board of Trustees February 1, 1950.

As the term of the Alumni Trustee, C. Ralston Smith, will expire in April 1951, the following were elected as members of the new Committee on Nominations: Albert H. Kleffman, Class of 1919, Wilmington, Delaware, Chairman; Allen L. Bowe, Class of 1936, Kenton, Ohio; John T. Galloway, Class of 1933, Wayne, Pennsylvania; Orion C. Hopper, Class of 1922, Newark, New Jersey; and William N. Wysham, Class of 1916, New York City. Names may be suggested by any member of the Alumni Association. These should

be sent to the Chairman of the Committee, whose address is 1013 Park Place, Wilmington 19, Delaware.

The Commencement address this year was delivered by Dr. Blake, the new President of the Alumni Association. His address appears in this issue of the Bulletin together with the "Words of Farewell to the Graduating Class" by Dr. Mackay. Also published are the names of those upon whom degrees were conferred and awards bestowed. One hundred and thirteen degrees were conferred by President Mackay: twelve Masters of Religious Education, sixty-eight Bachelors of Divinity, thirty-one Masters of Theology, and two Doctors of Theology.

E.H.R.

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## CONTRIBUTORS TO THIS ISSUE

The Reverend Eugene Carson Blake, D.D., is pastor of the Presbyterian Church in Pasadena, California. He is a graduate of Princeton University and of Princeton Seminary, Class of 1932. His address, "Which Way the Presbyterian Church?", was delivered at the One Hundred and Thirty-seventh Annual Commencement of the Seminary held in the Chapel of Princeton University on June the 7th.

The Reverend Hugh Watt, D.D., is Principal and Professor of Church History at New College, Edinburgh University, Scotland. Dr. Watt delivered the course of lectures on the L. P. Stone Foundation during the past year on the general theme, "John Knox in Controversy." The lectures will be published in book form. The lecture appearing in this issue of the Bulletin, "John Knox and Queen Mary," was the fourth in the series and the first of two lectures having to do with the controversies of the great reformer with Mary, Queen of Scots.

# WHICH WAY THE PRESBYTERIAN CHURCH?

EUGENE C. BLAKE

SINCERE congratulations are in order to the members of this Class of 1949 at Princeton Theological Seminary. Congratulations are due as well to the fathers and mothers and wives of these graduates for whom this day marks the end of a long and costly period of preparation and the beginning of a new chapter in life. I have the honor to speak this word to you all and most heartily I do so, hoping and praying for many years of satisfying and fruitful ministry for you young men, asking God's blessing on you and the work you now undertake, and sharing the joy of your families in you and in this day of celebration and Commencement.

Since the great majority of you are entering into the ministry of the Presbyterian Church of the United States of America, I have chosen as the subject of my address, "Which Way the Presbyterian Church?" Although I shall be thinking particularly about this specific denomination (which founded and fosters our Seminary), and in which I am a minister, my address will, with minor variations, be applicable to all of the churches of the Reformed tradition in the United States. I hope therefore that almost all of you will find what I have to say sharply pertinent to the decisions you will be making as pastors and presbyters in the coming years.

As a minister, you are about to assume a position of leadership in one of the influential but minority religious groupings in America. I emphasize equally these two adjectives. Influential, yes: from the beginning of our history until now, from the time of John Witherspoon to the time of John Mackay, our Church has been influential in the life of our country beyond its numbers and size. One could easily spend this hour congratulating ourselves on the importance of our task and reminding ourselves of all the reasons why we are glad that God saw fit to put us in this Church of the elect and did not make us Methodists or Baptists or some other less exclusive denomination.

But I think it may be of more value if we take our virtues and influence for granted and examine more closely the fact that you are entering the leadership of a minority Christian group and one rather badly divided at that. Very much like a member of the aristocracy after a revolution, who can't believe he is no longer a ruler, or like a millionaire after his stocks have been sold out from under him in a crash of the market, who cannot remember to control his expenditures, so a good many Presbyterians hold a majority psychology, enjoy majority tastes while exerting only a minority influence and spending from a minority pocketbook.

Actually as the figures show the Presbyterian Church is relatively less influential today than it was 200 years ago or 100 years ago or even 17 years ago, when I was graduated here—I hope there is no connection. I say even less influential if you measure influence by the number of members or the size of work. When statistics of church

growth are compiled showing relative strengths of Protestants and Roman Catholics, we generally are surprised at the fact that Protestantism is stronger and more vital than the newspapers and public press had led us to believe. But when you look at the indices of our own denomination you will be shocked by the fact that, minority as we are, we shall be less and less of a minority, that is less and less influential even in the religious life of America, as time goes on, unless there is a reversal of long standing trends. Our church is not growing as rapidly as other churches. That is the fact.

Our more thoughtful leaders have been for some time concerned about this and it appears to me that there is developing a cleavage among us, no longer on the old lines of Fundamentalist and Modernist with which we are unhappily familiar, but along the line of two different diagnoses of the sickness of our church, carrying with them very different cures for this sickness. Until now, most of you have been more or less theoretical in your choice between these two divergent opinions as to which way the Presbyterian Church should go to increasing health and strength, but now as pastors and presbyters you will find yourself making decision after decision in your local church, in your community and in your Presbytery. I hope that what I have to say may be of some help to all of you in making those decisions. And your decisions and those of others like you will go far in determining the future of Protestantism, especially in its Reformed branches. The issue before our church (and now therefore before each one of you) can be put in four questions which I want to discuss frankly with you today.

1. Shall we strengthen our church by a renewal of emphasis on its intellectual tradition or shall we strengthen it by a new emphasis on more emotion?

2. Shall we strengthen our church by embracing a high doctrine of the church both in polity and liturgy or shall we strengthen it by embracing a low doctrine of the church which emphasizes individualism in government and worship?

3. Shall we strengthen our church by a renewal of its prophetic voice to the community and nation in terms of criticism and inspiration in the light of God and Scripture, or shall we strengthen our church by allying our thinking and program with the political and economic position of the middle class in America whose church we almost exclusively are?

4. And finally, shall we strengthen our church by making it more and more ecumenical in its attitudes and emphasis or shall we strengthen it by pushing and proclaiming its specific Presbyterianism?

These four questions are practical and pressing. Will you think about them with me?

I. Shall we strengthen our church by a renewal of emphasis on its intellectual tradition or shall we strengthen it by a new emphasis on more emotion?

Let me tell you a true story. At a meeting of the Committee on Care and Oversight of Candidates of one of our Presbyteries recently, a candidate was before the Committee who was just this year graduating from one of the large universities of the West. He was asked what his major had been in college. He answered, "Advertising." He was asked whether he had taken much philosophy or religion as offered by that university. He answered that although he had de-

cided to enter into the ministry two years before after a highly emotional conversion, he had not taken any courses in religion because he had been advised that it would be wiser for him not to subject his faith to the strain it would have been under in those classes since that school has connection with another denomination which is quite liberal in its theological position. I do not criticize the young man. I criticize rather the advice he was given by some within our church who really feel that he is better equipped to be a Presbyterian minister if, when getting his so-called liberal arts education, he majors in advertising and insulates his religious experience to protect it from all the basic disciplines of higher education from the cold blasts of intellectualism that he will face as a preacher and pastor.

Perhaps few in our church would give such bad advice to any future minister, but I am concerned that within our church there seems to be a considerable number who believe that Christian truth is such a tender plant that we dare not expose it to intellectual criticism. More than that, they argue that the Protestant churches which do have the largest rate of growth today are those which do not educate their ministry, who evangelize by emotion and never by trying to win the mind as well as the heart. There are some who really believe that the trouble with the Presbyterian Church is that it is too intellectual. That is an almost hilarious mistake if it were not so tragic. They quote I Corinthians 1:21 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" and dare to lift that verse out of its context and try to make the Apostle Paul (one of the most intellectual of Christians who ever lived) a supporter of ignorance and emotionalism and foolishness in preaching.

Now don't misunderstand me. I know the kind of cold intellectualism that is the death of faith. I know the kind of theology that is but a disguise for irreligious humanism and has no power in it to save a man from sin. It is not that kind of intellectualism I plead for in our church. But I do plead the cause of that kind of Biblical scholarship that John Calvin used bringing to bear upon the scriptures all the light of learning and intellectual power God had given him. I plead the kind of education in philosophy and theology which will enable a minister to lead the forlorn pagan intellectuals in his community to a saving faith in God; put in terms that do not ask a man to reject his education when he becomes a Christian but to integrate it and all truth in the light of God's revelation in the scriptures.

This is no easy task today or in any day. But unless the Presbyterian Church recruits and educates a more intellectually competent ministry than it now has, I predict a continued wane of the influence of our church. Those who would have you try to become pale second class imitations of Pentecostal preachers are giving you the kind of advice that will not strengthen but weaken our church and take away its chief reason for a separate existence or influence. We need more of the intellectual humility and persistence of the scientist and less of the sophomoric assurance that comes from ill-disciplined and ignorant minds. Shall we outthink our rivals for the allegiance of America or shall we try to outshout them? Philosophy or advertising, that

is the issue! That latter way will be the end of our Christian heritage.

II. Shall we strengthen our church by embracing a high doctrine of the Church both in polity and liturgy or shall we strengthen it by embracing a low doctrine of the church which emphasizes individualism in government and worship?

Some of you graduates have already been ordained into the ministry and the others of you will doubtless soon be ordained.

I call to your attention the third and fourth questions that you are asked in ordination. "Do you approve of the government and discipline of the Presbyterian Church in the U.S.A.?" and "Do you promise subjection to your brethren in the Lord?" I suggest to you that there is more danger right now to our church in our neglect of emphasizing these latter questions than there is in the first two, which have to do, as you all know, with your belief in the Scriptures and your acceptance and adoption of the Confession of Faith. For the strength of humanistic liberalism in the Presbyterian Church has been broken. There are actually few who do not fully accept the revelation of God in the Scriptures and the central doctrines of incarnation, atonement and resurrection, who do not hold to the primacy and sovereignty of God, our doctrinal heritage who are of any influence in our church today. But there are many who have been promoting a doctrine of the church which is altogether out of harmony with that heritage.

When you become a Presbyterian minister, you are a man under authority as much as a Roman Priest is under authority when he is ordained. The difference is in the kind of authority, not in its fact. The government a Presbyterian minister approves at his ordination is a representative form of government, and the authority over the minister is the Presbytery consisting of all one's brother ministers and a lay elder from each church in the Presbytery.

More specific is the fourth question you answer in your ordination. "Do you promise *subjection* to your brethren in the Lord?" If you announce, as you must, "I do" to that question it must mean—if we are to continue to be a Church—that you cannot take the position I have heard some Presbyterian ministers lightly taking when they were at odds with the majority of their Presbytery. "I have prayed about this and therefore I am sure I am right and the Presbytery is wrong." You cannot take the attitude toward the boards of the church or the program of the church that some of us have unfortunately been brought up in—namely that the responsible leaders of our church at its various levels may be safely ignored and their work individually criticized and flouted.

I am not now talking about a conservative or modernist issue. There are liberals in our church who are as far off the track as there are fundamentalists in this—men whatever their theology who really didn't mean anything when they said "I do" to the third and fourth questions in their ordination.

Now of course there is protection of conscience in this form of government. This protection itself is in the constitution of the church which you accept. No man is required to go against his basic conviction, yet our doctrine of the guidance of the Holy Spirit for a Presbyterian is that God speaks (in part at least) through the Presbytery and through the General Assembly. The

unbridled individualism of many of us ministers is the cause of much of the present weakness of our church.

Some believe that our church would be stronger if there were more freedom and individualism in its government. I believe that our church needs more than anything else to re-establish its form of government and discipline which due to neglect of ministers like you and me has in many parts of the church almost entirely collapsed. I hope as ministers, whether you find yourself on most issues in the majority or minority of your Presbytery will adopt and practice a high doctrine of the church in government.

One word only about liturgy and worship. Admitting the barrenness of many a completely liturgical service, let us be honest and admit the barrenness of many a non-liturgical service. And as for me, if a service is to lack the spirit of worship I ask for one that is a part of the heritage of our church and follows the tradition of Calvin, Knox and Henry van Dyke (if you will) than one that follows the individual vagaries of a minister who thinks his own unprepared verbal wanderings add up to a service of worship adequate to the house of God.

I hold and urge you to hold a high doctrine of the church in regard to worship following the Reformed tradition as well as in regard to government and discipline.

III. Shall we strengthen our church by a renewal of its prophetic voice to the community and nation in terms of criticism and inspiration in the light of God and Scripture, or shall we strengthen our church by allying our thinking and program with the political and economic position of the middle class in America whose church we almost exclusively are?

The way I have put this question, the answer seems obvious. Of course we want our church to continue a prophetic ministry to the community and nation. Of course we do not intend that we shall be spokesmen of middle class America. Of course we would be spokesmen for God.

If that is so, may I ask you then this very embarrassing question: How does it happen that so many Presbyterian ministers are in fact preaching Sunday by Sunday a gospel (when they apply it to life at all) that is hardly distinguishable by their congregation from the social message of the Kiwanis or Rotary Clubs?

In saying this to you, I am not urging all of you to be revolutionaries of one type or another. All I am asking (and this is much) is that in your Bible Study and in your application of the gospel to the life of the community and the nation, you continually warn yourself of the danger of saying only what your congregation wants to hear and not what God wants said. May I from my experience of some years say that this is as hard a thing to do as any man can face. How to hold and effectively lead a church in the face of an almost unanimous opinion that America is God's country and that free enterprise is not to be criticized even when it is disguised monopoly. How to avoid preaching "the American way" instead of "the way" we read about in the Book of Acts. How to do this and not fall in the trap of being used by radicals and half-baked pinks for non-Christian ends requires much prayer and wisdom.

I am warning you against being taken in by such organized groups as Spiritual Mobilization and the American Council

of Churches, who irresponsibly charge others with being Communists and so try to get backing and support of uninformed laymen; whether to use the church for ulterior *class interests*, or to destroy the church for ulterior and unadmitted theological motives.

These take the position, whether they know it or not, that the way to strengthen our church is to ally it with middle class American political and economic interests.

Whether that is the practical way to strengthen our church, I know not nor care. I say to you that here is the point at which a man of God will, if need be, weaken the church to be loyal to God and His word. And I believe, though I cannot prove it before the hazard, that under the guidance of God a church that is loyal to Him will prosper. And one that fails Him in this will deserve the decay, decadence and destruction that will come to it.

IV. Finally, shall we strengthen our church by making it more and more ecumenical in its attitudes and emphasis or shall we strengthen it by pushing and proclaiming its specific Presbyterianism?

I admit right off that this question is unfairly put. If we really make our church more and more Presbyterian, it will inevitably be more and more ecumenical. We are fortunate in our heritage that, though we hold we are a part of the Holy Catholic Church, we have always been warned by the fathers against the satanic assumption that we were the whole church.

Any Presbyterian church that does not look to the progress and prosperity of the whole church, that does not ally itself with every other truly Christian Church to win a world for Jesus Christ is not a Presbyterian church. It has become a Presbyterian Sect. We have in our tradition great treasures to cherish and to offer to the coming great church. But if we narrowly follow the path of rigidity now advocated by *some* Presbyterians, we will find our treasure corrupted and our opportunity gone. I hope in every church in which any of you serve there will come a new force towards ecumenicity because you are there. This does not mean that you should not emphasize your Presbyterian contribution to the church of Christ. But emphasize *all of it* I pray you, a part of which is *ecumenicity*. You cannot be a Presbyterian without cooperating and without working towards more and more unity with non-Presbyterians. None of us is near wise enough to see the way ahead between organic unity and federation. But if we are ready, God in His Providence will show the way to great new adventures for Him and His church.

I could have used this time this morning, entertaining you and speaking platitudes that all of you would have applauded. I chose to compliment you and the institution whose graduates you are by talking seriously about the issues that we face as Presbyterian ministers. I pray to God that He will lead you as you begin to make your decisions in the years just ahead in these matters and all else. May God find great use for each one of you in His Holy ministry.

# WORDS OF FAREWELL TO THE GRADUATING CLASS

JOHN A. MACKAY

Members of the Graduating Class:

I WISH to leave with you in these closing moments, as our time together comes to an end, the words of a prayer. They are very familiar words. They are the words which you will probably use in your public ministry more than any others. They are the words with which the Bible closes: "The grace of our Lord Jesus Christ be with you all."

The full, rich significance of the grace of Christ is only understood when we consider its diverse meanings. It has a primary meaning which is very important but which is too often forgotten. It is a meaning which comes out of the joint tradition of Greece and Palestine, out of Hellenic and Hebrew thought. It means *beauty.*

What is beauty in its basic essence? It is harmony. In the case of Jesus Christ, the beauty of His personality conjoins two elements rarely found together in human nature or in human society: tenderness and fiery anger, compassion for human misery, fierce indignation in the presence of human hypocrisy and injustice. The beauty of our Lord Jesus Christ be with you.

The tear and the flame. The tear of infinite sympathy for those who need your help, whoever they may be. The flame of deathless indignation wherever you encounter injustice and oppression, whether within the secular order or in the religious order. May the tear never be dried and the flame never be quenched. May the beauty, the grace of our Lord Jesus Christ, be with you all.

The second meaning is, of course, the basic and familiar meaning. Grace is the *unmerited favor of God,* the grace which God mediates to us through Jesus Christ our Lord, his matchless mercy to us as sinners. The grace, the unmerited favor, the divine mercy of our Lord Jesus Christ be with you all. Never cease to recognize from morning's dawn till night's last shadow lengthens and the pall of darkness is complete, never forget that through all the passing minutes you live by the mercy of God and His holy forgiveness towards you as sinful, all too imperfect beings.

And because you know what mercy means, may that grace, that mercy be yours in your attitude to others. I have a very dear friend who happens to be the governor of one of the leading penal institutions in this country. Over the mantelpiece in his living room he keeps hanging before him a beautiful piece of wood upon whose polished surface are engraved these words: "Every man is fighting a hard battle; therefore, be merciful." You who live by the mercy of God be merciful to others. Err on the side of magnanimity. Never let a dark suspicion be cherished in your mind. Hold every man innocent until he is proved guilty. May the grace of our Lord Jesus Christ be mediated to them through you. May His grace as mercy be with you all.

And there is the final, the derived meaning, of *strength.* We who live by Christ's grace are made strong thereby to travel as pilgrims and sojourners to-

gether, as crusading and loyal colleagues in the Church of God. His strength be with you all in moments of deep affliction when you are in the valley, strength to make you strong in hope that there is a dawning beyond, a brightness beyond the gloaming, a joy that cometh in the morning. When the last measure of strength seems drained away, may the grace of our Lord Jesus Christ be with you all to help you keep going—in your weakness made strong. But, as you will discover, you will need this gracious strength still more in your time of joy that you may not become forgetful, and most of all in your time of triumph and success that you may not be exalted with pride and conceit, but be kept humble. You will need it also to help you do little things as if they were great so that, in the words of Pascal, you may come to do great things as though they were little, through the abounding grace of our Lord Jesus Christ.

Dear friends, now colleagues on life's road in the great comradeship of the Church militant, in the name of my colleagues of the Faculty, the members of the Board of Trustees, and the Church Universal of Jesus Christ, I breathe in your hearing this prayer: "The Grace of our Lord Jesus Christ be with you all. Amen."

## NEW SEMINARY TRUSTEES

At the annual meeting of the Board of Trustees on April 26, 1949, the following were elected to fill vacancies in the Board: John S. Linen of West Orange, New Jersey, and Mrs. Charles O. Miller of Stamford, Connecticut. These elections were confirmed by the General Assembly.

## ALUMNI TRUSTEES

It is important to emphasize what has already been said in the editorial regarding Alumni Trustees. Every Alumnus should do two things and at once. First, vote for one of the three nominees for the 1950-53 Alumni Trustees listed on the ballot enclosed in this Bulletin and mail it to the Seminary. Second, send to the Chairman of the Nominating Committee, Dr. Albert H. Kleffman, 1013 Park Place, Wilmington 19, Delaware, any suggestions he may have for an Alumni Trustee for the 1951-54 class.

# JOHN KNOX AND QUEEN MARY

HUGH WATT

## I

THERE is no more passionately contested passage in our national history than the series of encounters part of which it is the purpose of this lecture to review. Their dramatic quality, is, on all hands, admitted. But unanimity ceases with this admission. Some see simply a domineering old curmudgeon, pouring out the vials of his wrath on a friendless young princess, and trampling roughshod, despite her tears, on an exquisitely sensitive and lonely spirit. This is the point of view of the latest biography of the Reformer—that of G. R. Preedy—which speaks of the zest Knox had in "torturing this fair quarry, such as a cruel hunter feels in pursuing the lovely and helpless prey!" And in its course, one of the critical interviews is thus dismissed: "Knox strode boldly in Holyrood, and delivered with his great echoing voice, with his harsh frown, the old offer, [that] when the Queen should leave her 'darkness and error,' he would no longer offend her by his speech. Mary could not hold her own; she burst into tears, and the implacable prophet left Holyrood in triumph."

At the other extreme, there are those who see a precocious and determined autocratic Queen, unable to bring her otherwise pliant counsellors to the point of arresting and hanging Knox, using the whole weight of her position and all her womanly wiles to draw from him something which will compel these counsellors to fall in with her plan. To *them*, the fifth interview, the semi-public one, is the key to all the rest. Mary, each time, chose her own ground and, finally, manoeuvred Knox into the corner where his doom was certain. This is the picture which emerges from the one detailed study of the interviews from overseas, that of Christian Noemeyer in 1826, who, on the basis of Knox, McCrie and Schiller, treated them as a boxing match in five rounds, with Mary retaining, in virtue of her position, the initiative, and displaying superior ringcraft throughout.

Dramatic, admittedly, the encounters were, but was *drama* their sole quality? Dr. Agnes Mure MacKenzie has written: "The recent fashion among historians has been to dismiss her brief reign as unimportant; a more accurate word for it would be *crucial*." While Dr. MacKenzie's word is to be accepted, her interpretation of it will not bear close inspection. She does protest rightly against Mary being regarded either as "a luckless and futile angel in pink sugar, or a clammy Delilah in liqueur chocolate," but she sets her political aims ridiculously high. Mary, she contends, combined in herself all the high aspirations of the best of her predecessors and sought above all "a free, united Scotland, held in a framework of law whose apex was the central power of the Crown, representing in special the unrepresented masses." And she pictures her as on the verge of success after four years of steady toil, only to be broken by the "bands" and combinations of those wild feudal nobles she had so nearly tamed. To reach this reading of Mary, she has practically to ignore the interviews, to

pass over the religious issue lightly, and to concentrate on the meagre body of civil legislation, not only stressing unwarrantably certain elements, in which there is no evidence that Mary took any interest at all, but also accounting for other elements not so favorable to the thesis as the work of the "new spirituality" which had to be allowed their say.

At the other extreme, we have Principal T. M. Lindsay who reads Mary in the light of her descendants, rather than of her progenitors, and sees in her a carefully camouflaged champion of royal absolutism, trained and coached in the most efficient school in Europe, confronted with a prophetic soul who, on the basis of the Word of God, stands forth, a son of the people, to champion the nascent rights of the common man. Of a definite part of the fourth dialogue he can say: "Modern democracy came into being in that answer!" And of the whole series of encounters he writes: "This conflict between autocratic power and the civil and religious rights of the people runs through all the interviews between Mary and Knox, and was, in truth, the question of questions between them." His son, Lord Lindsay, however, rightly or wrongly, has found for modern democracy another derivation, from another utterance South of the Border in Puritan days, and regards Knox's as more theocratic than democratic, as though, in the ultimate, these two were separable and distinct.

Dramatic and crucial the encounters were. In this lecture, I am not concerned to bring out the full force of the drama; my intention is to review the nature of the crisis in a re-consideration of the contents of the interviews in their setting.

But, since the first of them took place within a fortnight of Mary's return, on August 20, 1561, as a widowed Queen, something must be said of the prejudgments that each of the antagonists had formed of the other.

## II

What kind of a man, then, did the returning Queen expect to find in John Knox? She had grown up in France in the midst of the early Huguenot struggles. She was familiar with the distinction between Huguenots of Religion and Huguenots of State. The Huguenots of State had occasionally proved to be detachable when the suitable lure was dangled; the Huguenots of Religion were, in general, incorruptible, and the most obstinately resistant element was their preachers. She saw John Knox as the typical Huguenot preacher; obviously a man of power, since the apparently stable government of her mother had crumbled before the forces he had called into the field. She had told the English ambassador quite frankly, and without any risk of forfeiting Elizabeth's good will that she regarded Knox as the most dangerous man in her realm and that Scotland would not be able to hold them both.

Further, she had been trained in the Guise tradition of short shrift for religious recusants. It is hard to think of her as taking pleasure in deaths of heretics. Yet it is on record that she had taken her young husband and her ladies for a walk round the Castle of Amboise to see the bodies of dozens of Protestants hung from lintels and turrets, and to contemplate "the fair clusters of grapes which the gray stones had produced." It is most likely that she had been told that the victims were

more rebels than heretics, but was not John Knox both?

But she had an additional grievance against Knox which would qualify him even more perfectly to adorn the grey walls of a northern fortress. Had not he written that unspeakable book, *The First Blast of the Trumpet against the Monstrous Regiment of Women*? Had he not said that it was against all order, natural or divine, for the male inhabitants of a land to be subject to a female? Had he not insisted on the duty of subjects to put an end to this monstrous thing? Was he not likely to call upon the Scottish people to put his theories into practice? So, although Mary may never have read the book, it will be well, at this point, to take a look at this much-vilified, but little read, tractate.

*The First Blast* owes not a little to the circumstances in which it was composed. Knox was, at the time, joint-minister to the congregation of English refugees in Geneva. All of his flock were fugitives from the rule of Mary Tudor. Separated from home, with no apparent prospect of return, with their beloved England drawn within the orbit of Spain by the Spanish match, with news filtering through continuously of fresh oppressions and new martyrdoms, that congregation was united in regarding Mary Tudor's reign as the direst calamity that had ever befallen a great nation; united also, in praying to God for deliverance. But most of them felt that Mary, though misguided, was their rightful queen, in whom God, by His grace, might even yet work a change of heart and a change of policy. Knox, however, and his colleague, Christopher Goodman, were constantly counselling plainer speech and more drastic action. Something *unnatural* had happened in England that God's people ought never to have permitted. "We se our countrie," Knox says in his Preface (and it is to be noted that at this point in his career his country was not Scotland, but England) "set furthe for a pray to foreine nations, we heare the blood of our brethren, the members of Christ Jesus, most cruellie to be shed, and the monstrous empire of a cruel woman (the secrete counsel of God excepted) we know to be the onlie occasion of all those miseries: and yet with silence we passe the time, as though the matter did nothinge apportein to us."

The one answer to the tractate, from the ranks of the refugees elsewhere on the Continent, that of John Aylmer, later Bishop of London, acknowledges in the course of its argument that Knox "could not but mislike that Regiment from which such fruites did spring," and adds, "if he had kept him in that particular person, he could have said nothing too muche." But Knox had long felt that the crux of the matter did not concern the "particular person." Even when there was every temptation thus to limit himself—in his first journey of enquiry into Switzerland—the question that he had put to Bullinger was: "Whether *a* female can preside over, and rule a kingdom, by divine right?" The answer Knox anticipated, and hoped for, was, No. Living in a world where some nations excluded females from the throne, where all nations denied them all lower forms of jurisdiction, as magistrates and governors, he came to the conclusion that it was simply monstrous to entrust to them the highest of all jurisdictions. Though both Bullinger and Calvin strove to check his impetuosity, Knox stuck to his thesis and began to gather materials for its exposition, and, in the leisure of

a halt at Dieppe, hurriedly put some of them together as the *First Blast*, intending, as he intimated, to follow it up with even more rousing *Second* and *Third Blasts*.

In content, the *First Blast*, is a remarkable but quite uncharacteristic performance. In its first sentence, it states the proposition to be established "To promote a Woman to beare rule, superioritie, dominion, or empire above any Realme, Nation, or Citie, is repugnant to Nature; contumelie to God, a thing most contrarious to his revealed will and approved ordinance; and finallie, it is the subversion of good Order, of all equitie and justice."

Immediately he sets about proving the three parts of this proposition. For repugnance to nature, after some general observations which would please neither a chivalrous male nor a normal female, he calls into his aid Aristotle and Roman Law. For opposition to revealed truth, he relies mainly on certain Pauline passages, but follows them up with a formidable array of citations from the Church Fathers, namely from Tertullian, Ambrose, Augustine, Basil and Chrysostom. For the subversion of good order he relies mainly on Augustine and Chrysostom and the habits of the animal kingdom.

Up to this point, it is almost a typical Scholastic document. The reputed predilection of Knox for Old Testament analogies has not appeared, apart from a mention of Athaliah and Jezebel in the by-going. It is when he proceeds to deal with objections, that the Old Testament begins to loom large. For Calvin had urged him to consider the authority that God had given to Deborah and to Huldah; and some one, unnamed but presumably a fellow-refugee, had instanced the daughters of Zelophehad.

Deborah and Huldah were treated as the exceptions that prove the rule. They were raised up by God, and held their own special commissions from Him. Deborah did not say to Barak, "I, being thy Princesse, thy Maistresse, thy sovereine Ladie and Quene, commande thee upon thine allegiance, and under pain of treason, to go and gather an armie." When God specially reveals His will to a woman in a grave emergency of His people, she is to be obeyed, but only in *that case* and on *that account*.

In a close consideration of the daughters of Zelophehad, he reaches the nerve of his argument. In the absence of male heirs, the daughters were to have their right and inheritance among their brethren of the tribe of Manassah. Granted, says Knox, no one would think of denying to women the succession to property or substance. But, he adds, let us consider the case more basically. They are expressly forbidden to marry outside their own tribe, lest such portion as fell to their lot by just inheritance should be transferred from one tribe to another. Would that this example had been strictly followed! We would not have experienced the tragedy of our day. At this point he bursts forth, "England, for satisfying of the inordinate appetites of that cruel monstre Marie (unworthie, by reason of her bloodie tyrannie, of the name of a woman) betrayed, alas! to the proude Spaniarde: and Scotland, by the rashe madness of foolishe Governors, and by the practises of a craftie Dame, resigned likewise, under title of marriage, in to the power of France. Doth such translation of realms and nations please the justice of God? or is possession, by such means obtained, lawful in His sight?"

It was quite evidently the thought of England's thraldom to Spain, and Scotland's to France, through the marriages of their queens, that roused the ire of Knox. Had he known of the deeds of assignment that Mary Stuart had secretly made to the French Royal House on the eve of her marriage, he would have uttered himself even more vehemently than he did. But even he could hardly have made his concluding paragraph more vehement. "I feare not to say, that the day of vengeance, which shall apprehend that horrible monstre Jesabel of England, and such as maintein her monstruous crueltie, is alredie apointed in the counsel of the Eternall: and I verilie believe, that it is so nigh, that she shall not reigne so long in tyrannie as hitherto she hath done, when God shall declare Himselfe to be her ennemie, when he shall poure forth contempt upon her according to her crueltie, and shall kindle the hartes of such as sometimes did favor her with deadly hatred against her, that they may execute his judgementes. And therefore, let such as assist her, take hede what they do; for assuredlie her empire and reigne is a wall without foundation. I meane the same of the Authoritie of all Women. . . . that rotten wall, the usurped and unjust empire of Women, shall fall by itself in despit of all man, to the destruction of so manie as shall labor to uphold it. And therefore let all men be advertised for THE TRUMPET HATH ONES BLOWEN. *Praise God, ye that feare him.*"

I have directed attention specially to this work, for it is the only writing of Knox that Mary seems to have known. It was from it, from her readings or from some distorted version reported to her, that she reached her full *prejudgment* of the Reformer. He was a dangerous man, a Huguenot of Religion, the preacher of a stern creed, and the irreconcilable adversary of all women in authority.

## III

What, on the other hand, was Knox's pre-judgment of Mary, and what was his attitude to her return? Having given to the world a reasoned exposition of his rooted aversion to the rule of women, Knox might have been expected to put forth all his efforts to avert the calamity of that monstrous regiment rearing its head in Scotland. But, in his first interview, he claims that "if I had intended to have trubled your estate, because ye ar a woman, I myght have chosen a tyme more convenient for that purpose, then I can do now, when your owin presence is within the realme." Andrew Lang will have it that this is a distinct prevarication on the part of Knox. For he had already done his utmost to prevent her return, on that very ground. He had written to Cecil to that effect, without success. He could safely venture on the statement, for no one would be able to *prove* him wrong. But, had he really urged Cecil to take preventive action? The date of the letter cited is July 19, 1559, more than two years before, at a time, therefore, when Mary's return was contemplated by no one. There is in the letter no mention of Mary, and not even a hint of any Scottish problem at all. It is simply the covering letter sent to Cecil by Knox with his laboured and somewhat lame explanation to Queen Elizabeth, of the way in which he welcomes her accession, despite his impenitent adherence to the principles of the book which had so deeply offended her. And he warns Cecil that he and his nation are not to be misled by this one exception to the

rule. "We ought to take heed, lest that we, in establishing one judged godlie and profitable to her countrie, *make entrance and title to many*, by whom not only shall the truth be impugned, but also shall the country be brought to bondage and slavery." The meaning is plain. This providential exception is not to be allowed to set a precedent for England's policy in days to come. If the thought of Mary flashed across Knox's mind at all, it could only be as a possible claimant for the English throne. She had obtained "entrance and title" to the Scottish one at Sterling, sixteen years before. To send this letter as an attempt on the part of Knox to frustrate Mary's return to Scotland on the ground of her sex, an attempt which Knox could not forget even in the act of assuring her to the contrary, requires an ingenuity fortunately denied to most historians. But Andrew Lang's strictures on Knox for his deceitfulness have influenced later writers. I have no doubt that Edwin Muir's description of him as "the official prevaricator" of the Lords of the Congregation found its origin here.

But if Knox took no such steps to prevent Mary's return, he could hardly be expected to welcome it. Indeed, he openly expressed his fears and his forebodings. These were justified by the outward facts known to all. She and her husband had consistently refused to ratify the Acts of the Parliament of 1560. The Protestant Revolution, therefore, lacked full legal standing. Its security lay in the constancy of its adherents. Everyone, whatever his shade of religious conviction, was certain that she would do her utmost to overturn the apparently unstable settlement. Some, like Lethington, believed or affected to believe that, as soon as she saw the situation for herself, her opinion might change; she was, after all, only "a young Princess unpersuaded." But Knox, with his correspondents in every land, priding himself that he knew the remotest tremors of European politics, was convinced that Mary was destined, by her uncles of the house of Guise, for a very definite role. As the forces of Reformation and Counter-Reformation were mustering it was obvious that Scotland was a key position. If Scotland were reclaimed for the Roman Church, the conquest of England might easily follow. And in Mary, the perfect instrument was ready. If she could establish her own rule in Scotland, and re-install her Church, there would be no resisting her claim, flawless in Roman Catholic eyes, to be the rightful Queen of England. Vividly aware of most of the schemes of the nascent Catholic League, Knox began to brace his Church and his land for the coming conflict.

There is no doubt that Knox partially misread the situation. While he was right about the role for which Mary was cast, he was wrong in his reading of Mary. He attributed to her his own deep concern for religion and the politics of religion. He felt convinced that she herself had no more over-mastering purpose than the re-establishment of her faith in Scotland, and its victory elsewhere. He did not know that this chosen vessel of the Counter-Reformation was at heart a child of the Renaissance. Picturing her as a devotee, he was unaware that colour, gaiety and romance, love and power meant more to her then, than religion or church. He could not foresee that, criss-crossing her politico-religious activities inspired from

France, there would always be some ploy of her own, of which the most constant for years would be, despite Catherine de Medici and, at times, her uncles, her dream of having for second husband, the heir of Spain, Don Carlos. For the first half of her reign in Scotland, till the sad facts about Don Carlos could no longer be hidden, that was her dearest hope and dominating ambition. Knox seems to have had glimmerings of the truth, but he appears to have construed the Spanish match merely as a move in the greater struggle.

But while Knox, well in advance of her arrival, thought of Mary as a wholehearted and dedicated opponent of his Reformation, his opinion may well have wavered as the news filtered through of the reception given by her to the two Scottish envoys. Lesley, the later Bishop, representing the Earl of Huntly, reached her first, with his proposal that she should land in force in the North of Scotland, put herself at the head of the troops the Gordons could muster, and, overpowering an opposition that was likely to be weak, enter Edinburgh in triumph as the Catholic Queen of a Catholic country. This suggestion she rejected outright. To Lord James Stuart, the later Earl of Moray, who reached her almost on Lesley's heels, she had listened more favorably. She would come in peace, choose her advisers from among the Protestant Lords, leave the Protestant settlement undisturbed, only she and her household must be allowed their own form of worship. Was this decision in character with the militant enemy he had pictured? Or was the choice dictated by the obvious futility of the first plan, and the subtle opportunities of the second?

## IV

On August 19, 1561 she arrived at Leith, accompanied, amongst others, by three of her uncles. On the first Sunday, a French priest celebrated Mass in her private chapel at Holyrood. The preparations for it excited alarm among some who were either unaware of the permission given, or who questioned the authority of the Lord James to grant it. Some were prepared to stop it by force. A scuffle took place, but the Lord James kept the door, and, after the service, his brothers escorted the priest to his quarters. On the Monday, Mary and her Council issued a proclamation. It is a most important document for, in the absence of any ratification of the Settlement of 1560, it was the foundation of every legal issue in the realm of religion during her reign. It bears the mark of being a compromise. Mary must have insisted that no one should be permitted to disturb her Mass under penalty of death; her Protestant counsellors, that no Scottish subject of hers be allowed to disturb the Reformed Church under the same penalty. The Protestants did not wish to mention the Mass; nor the Queen even to imply the validity of the Protestant settlement. Hence its dexterous choice of terms. The religion on which none of her lieges is to make any innovation or alteration is that which "Her Majesty found public and universally standing at Her Majesty's arrival." Any fresh palace squabble over the Mass is prohibited in the general terms that none shall "molest or trouble any of her domestic servants or persons whencesoever, come forth from France in Her Grace's company at this time, in word, deed or countenance, for any cause whatsoever, either within her Palace or outwith." It threw an official shield

over both the Protestant religion, and the Queen's household's private right to Roman worship.

Since the Proclamation was issued on a Monday, John Knox had almost a full week to ponder its implications before any utterance would be expected from him in St. Giles. Before a tense audience, he delivered his considered verdict, viz. that "one Mass was more fearful to him than if ten thousand armed enemies were landed in any part of the realm, of purpose to suppress the whole religion." Strong words, certainly, but I think most of their interpreters have missed their meaning and their reference. He was obviously warning his audience that the relief they had experienced when their Queen rejected the plan of Huntly and responded to the overtures of the Lord James was unjustified: for it was now apparent that there were conditions demanded by Mary and accepted by the Lord James and now ratified by the Council—conditions carrying with them a more deadly menace than Huntly's threat of open insurrection backed by French troops. How insidious a centre of infection might not the Royal Mass in Holyrood prove to be? It was a call to the Church and the land never to relax their watch.

On the Thursday following (accepting T. F. Henderson's correction of Hay Fleming's Tuesday) Knox was summoned to Holyrood. He must have expected to be questioned on this utterance, perhaps before Mary's uncles; and on the way he must have mentally furbished up his arsenal of arguments, so often used in earlier days, against the Mass as sheer idolatry and blasphemous to the death of Christ. He must have been taken aback to find himself ushered into the Queen's presence, with only one man present, the Lord James. It is not hard, from the interview that followed, to reconstruct, with some certainty, the course of the private consultations that led up to it. It is obvious that this troubler of the peace must be got rid of at once, would be the counsel of her uncles. He has a long record of rebellion and sedition in his dossier. It is obvious also that he means to stick to his guns. Confront him with his black record. He can hardly escape from giving vent to some treasonable utterance. And have the Lord James with you as a witness.

Something of this sort must have happened. For Mary, making no reference to his immediate offence, faced him with a fourfold accusation: that he had raised rebellion against her mother, that he had repudiated her authority in his notorious book, that he had been a centre of sedition and the cause of great slaughter in England, and that he was reputed to be a necromancer. In an answer of some length which must have been anticipated, in view of the complexity of the accusation, Knox deftly parried all the charges without laying himself open to a charge of treason.

When the defense against the formidable indictment was over, Mary at once brought up another aspect of his conduct. "You have taught the people to receive another religion than their Princes can allow, and how can that Doctrine be of God, seeing that God commands subjects to obey their Princes?" The pith of a longish answer is in the first and last sentences. "Madam (said he) as right religion took neither originill strength nor authority from worldly princes, but from the Eternal God alone, so are not subjects bound to frame their religion according to the

appetites of their Princes." "So, Madam, you may perceive that subjects are not bound to the religion of their Princes, albeit they are commanded to give them obedience." From this point the interview became a debate, almost a wrangle in which, however, significant words were uttered. One was Mary's declaration, "I will defend the Kirk of Rome, for, I think, it is the true Kirk of God." Another was John Knox's terse statement of the limits of civil obedience. "Think ye," said Mary, "that subjects having power may resist their princes?" "Yf thair Princes exceed thair boundis, Madam." The debate might have gone on much longer, had not the dinner bell sounded. The final word was from Knox, "I pray God, Madam, that you may be as blessed within the Commonwealth of Scotland, as ever Deborah was in the Commonwealth of Israel."

Now, it is these parting words that I find it hard to interpret. For Deborah meant much more to Knox than the blurred outline of a woman-judge in Israel's Iron Age. She had occupied his thoughts for long. She had been John Calvin's siege gun to breach the impregnable fortress of his arguments against women rulers. He had lavished much ink in proving that she was the kind of exception that God permitted once in a millennium. He had fallen back on her to justify his own recognition of Queen Elizabeth, as specially raised up by God to deliver her oppressed people. And he had written to her roundly, that if she attributed her position to birth, or rested her authority upon the Law of England, he could not presume with tongue or pen to justify her rule as a Deborah specially summoned by God. On the lips of another man these last words of Knox might have been a pious platitude. But is it conceivable that Knox could have forgotten the place that Deborah had occupied in all his arguments? Could he possibly have expected a second Deborah in the North to match the one in the South? Was he sanguine enough to believe that his faithful handling of the situation had opened at least a chink of hope? She could hardly have done more to blast that expectation, but she had not, it may be, completely extinguished hope. It might even yet be the good pleasure of God to raise her to the status of a Deborah. But there is no hint of this in his own recorded impression of her after the first interview. "If there be not in her (said he) a proud mind, a crafty wit, and an indurate heart against God and his truth, my judgment faileth me." "She had done her best," writes Lord Eustace Percy, "to make him think so." All the same, I can't get over Deborah. This was doubtless his final and considered verdict, but that he gave expression to it immediately after that parting prayer of his, I am constrained to doubt, despite his own assurance of the fact. At any rate, in a letter to Cecil at the time, he at least leaves a loophole. "Her whole proceedings do declare that the cardinal's lessons are so deeplie printed in her heart, that the substance and the qualities are like to pérish together. I wold be glad to be deceaved, but I fear I shal not."

## V

Nearly fifteen months elapsed before the second encounter on 15th December, 1562. Mary had come back to Edinburgh during the previous week, a week in which Knox had been specially downcast through grievous news from France. While he does not specify its nature, and is even vague about the date,

it was most likely the capture and sack, by the Duke of Guise, of the Huguenot stronghold of Rouen. Holyrood, on Mary's return, seemed given over to a perfect orgy of dancing. Knox drew what was, probably, an over-hasty inference. It seemed to him a deliberate and indecent rejoicing at the discomfiture and death of his Protestant kindred. So he lashed out in the pulpit against the unseemly celebration. Reports of the sermon lost nothing in the course of transmission to the palace. So Knox was summoned for a second admonition.

This time there was quite an audience of the nobility and of witnesses. Mary charged him with so speaking of her as to bring her into hatred and contempt, instancing many of the things reported to have been said. Whereupon, Knox took the effective way of countering the charges by repeating the sermon he had delivered. All the obnoxious words and phrases were there such as, "the reward of dancers will be drink in hell." But, in their context, they were neither so terrible nor so personal as they had seemed. They applied to those who danced "like the Philistines their fathers, for the pleasure that they take in the displeasure of God's people." What Mary thought of the sermon we do not know, but she freely admitted that it was not so bad as it had been reported. "But," she added, "if you hear again anything of myself that mislikes you, come to myself and tell me, and I shall hear you." Now this was publicly said, and it looked as though Mary were inviting him to be a Court Chaplain, or even the director of the Queen's conscience. But Knox saw that the real aim was to restrict the bounds of his public preaching. He asked her to come to St. Giles, or to give him an opportunity to preach in her chapel. "But to wait upon your chamber door, or elsewhere, and then to have no further liberty but to whisper my mind into your Grace's ear, or to tell you what others think and speak of you, neither will my conscience, nor the vocation whereto God hath called me, suffer it." Knox was unquestionably right. He had his gifts; but, like an earlier John, his place was certainly not among those in soft raiment who dwell in kings' houses.

## MINISTERS OF EDUCATION

During the past year more than two hundred churches called upon the Seminary to provide them with Ministers of Education. They wanted someone, man or woman, who would devote full time to religious education and visitation. To meet this great demand Alumni should encourage their young people to investigate what preparation is necessary.

The School of Christian Education is an integral part of the Seminary and full particulars regarding the course of training may be secured by writing to the Dean of the Seminary, Edward Howell Roberts.

# DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on June 7th:

*Masters of Religious Education (Prin.)*

Jeanne Voorhees Bellerjeau, A.B. Maryville College, 1945

Margaret Elizabeth Carnine, A.B. College of Emporia, 1936, M.S. State Teachers College, Emporia, Kansas, 1940

Alma Jane Cole, B.S. State Teachers College, East Stroudsburg, Pa., 1943

Edward Walter Graefe, A.B. Gettysburg College, 1938, B.D. Lutheran Theological Seminary, Gettysburg, 1941

Shirley Dorothy Harris, B.S. Wilson Teachers College, 1942

Charlotte Rozetta Miller, A.B. College of Emporia, 1934, M.S. State Teachers College, Emporia, Kansas, 1935

Azile Parr Patrick, A.B. Erskine College, 1919

Carolyn Marina Rice, B.S. Massachusetts College of Pharmacy, 1942

Maria Amelia Rizzo, Caetano de Campos School, Sao Paulo, 1941

Ruth Johnston Rousom, A.B. University of Western Ontario, 1944

Ruth Miriam Sevier, A.B. University of Southern California, 1943

Clyde Franklin Straub, B.S. Ursinus College, 1935, B.D. Seminary of the Evangelical and Reformed Church, Lancaster, Pa., 1938

*Bachelors of Divinity*

George Gordon Andrews, Jr., B.S. Lehigh University, 1941

Richard Milton Archibald, A.B. University of Tulsa, 1945

Robert Brown Bannister, A.B. Oberlin College, 1945

Elizabeth Deborah Bonneville, A.B. Wilson College, 1946

Robert Stanley Bower, A.B. Westminster College (Pa.), 1946

Francis William Browne, A.B. College of Wooster, 1941

James Watson Buyers, A.B. Grove City College, 1941

Frank McClure Caughey, Jr., A.B. Washington and Jefferson College, 1942

William George Chalmers, A.B. Whitworth College, 1946

Walter Russell Coats, A.B. Muskingum College, 1946

Harold Edwin Davenport, Jr., B.S. Harvard University, 1943

Agnes McAlpine Douglas, A.B. Agnes Scott College, 1944

James Gordon Emerson, Jr., A.B. Stanford University, 1946

James Hodges Emery, B.M.E. University of Louisville, 1944

John Lowe Felmeth, A.B. Harvard University, 1942

Ronald James Fleming, A.B. Occidental College, 1945

Theodore Emanuel Franklin, A.B. University of Minnesota, 1941

Arnold Gustav Fredricksen, B.S. Wheaton College, 1945

James Louis Getaz, Jr., B.S. University of Tennessee, 1940

Wallace Williamse Gibbs, A.B. Davis and Elkins College, 1947

William Edward Gibson, A.B. University of Wisconsin, 1942

John Harold Givens, A.B. Wheaton College, 1945

Ralph Vincent Graham, A.B. Abilene Christian College, 1944

Walter George John Hards, The Bible College of Wales, Swansea
John Fay Healey, A.B. College of Wooster, 1942
Gerald Edgar Hollingsworth, B.S. Franklin and Marshall College, 1946
Charles John Hooker, Jr., B.S. Massachusetts Institute of Technology, 1945
John Howard Houdeshel, A.B. Maryville College, 1945
Carroll Wayland James, A.B. Abilene Christian College, 1941
August John Kling, A.B. Wheaton College, 1946
Joseph Edward Kropff, B.S. University of Southern California, 1946
Neal Arie Kuyper, A.B. Central College, 1946
Charles Tudor Leber, Jr., A.B. Hamilton College, 1945
Charles Sherrard MacKenzie, Jr., A.B. Gordon College, 1946
Alan Kenneth Magner, Jr., A.B. Lafayette College, 1947
David Moore Mann, A.B. University of California at Los Angeles, 1942
John Henry Marks, A.B. University of Denver, 1946
Everett Earl McPheeters, B.S. University of Kansas, 1940
Ernest Oliver Norquist, Jr., A.B. University of Minnesota, 1941
Thomas Graham Northcott, A.B. University of Toronto, 1943
Clifton Earl Olmstead, A.B. The American University, 1946
Frank Wayne Penick, A.B. Wesleyan University, 1946
Glenn Elwin Peters, A.B. University of California at Los Angeles, 1946
Irving Russell Phillips, A.B. Bethany College, 1946
Glenn Ralph Pratt, A.B. Union College, 1946
Francis Philip Rice, A.B. Stanford University, 1943
Stacy Lippincott Roberts, Jr., A.B. Wheaton College, 1943
Homer Wesley Roberts-Horsfield, Litt.B. Rutgers University, 1941
William Brevard Rogers, A.B. Davidson College, 1946
John Robertson Ross, A.B. Maryville College, 1946
John Torsten Sandlund, A.B. George Washington University, 1946
Fred Merle Sevier, A.B. University of California at Los Angeles, 1942
Howard Carhart Shimer, A.B. Lehigh University, 1938
James Hutchinson Smylie, A.B. Washington University, 1946
Gayle Spann, A.B. Trinity University, 1946
William Raymond Stackhouse, B.S. College of the Holy Cross, 1946
Joseph Solomon Stephens, A.B. Westmont College, 1946
Elbert Edgar Sullivan, A.B. University of California at Los Angeles, 1943
Donald DeWitt Swift, A.B. College of the Pacific, 1946
Charles Eyre Terry, A.B. Princeton University, 1946
Milton Bidwell Vereide, A.B. University of Washington, 1941
Myron Lawrence Wheeler, A.B. Wheaton College, 1944
Bruce Herron Williams, A.B. College of the Ozarks, 1943
Wallace Walter Williams, A.B. University of California, 1945
Stanton Rodger Wilson, A.B. Cornell University, 1943
Tom Bullock Wilson, A.B. College of the Ozarks, 1942
George Robert Wirth, A.B. Brooklyn College, 1942
Stuart Graham Wysham, A.B. University of California, 1946

*Masters of Theology*

Remy Anker, Gymnase Cantonal, Neuchâtel, University of Neuchâtel, 1947

William Jorris Beckmann, A.B. Mission House College, 1946, B.D. Mission House Seminary, 1947

George Cyrus Bingaman, B.S. Albright College, 1942, B.D. Seminary of the Evangelical and Reformed Church, Lancaster, Pa., 1943

Samuel Robert Burgoyne, Liverpool University, B.D. Serampore College, India, 1946

John Butosi, Reformed Gymnasium, Cegled, 1939, Debrecen Theological Seminary, Hungary, 1943

George William Carson, A.B. Gordon College, 1943, M.A. Boston University, 1944, B.D. Princeton Theological Seminary, 1947

Kyung Yun Chun, Nippon Seminary, 1945

Morley Grant Clarke, A.B. Victoria College, 1945, M.A. University of Toronto, 1948, Emmanuel College, Toronto, 1948

Victor Manuel Colon-Bonet, A.B. Polytechnic Institute of Puerto Rico, 1937, B.D. Evangelical Theological Seminary of Puerto Rico, 1942

Sidney Dixon Crane, A.B. Davidson College, 1940, B.D. Union Theological Seminary, Virginia, 1943

John Richard Custis, Jr., A.B. Lincoln University, 1936, B.D. Andover Newton Theological School, 1940, S.T.M. Temple University, School of Theology, 1946

George Edgar Dobie, A.B. Queen's University, 1942, B.D. The Presbyterian College, Montreal, 1947

Ernest Charles Enslin, A.B. Maryville College, 1939, Th.B. Princeton Theological Seminary, 1942

Julius Elvin Farup, A.B. St. Olaf College, 1921, Luther Seminary, Minnesota, 1924; Th.B. 1938; Th.M. 1947

Milton Arthur Galamison, A.B. Lincoln University, 1945; B.D. 1947

James Leo Garrett, Jr., A.B. Baylor University, 1945, B.D. Southwestern Baptist Theological Seminary, 1948

Eugene Walter Helsel, A.B. Seattle Pacific College, 1939, S.T.B. The Biblical Seminary in New York, 1942

Kenneth Glenn Irwin, A.B. Seattle Pacific College, 1939, B.D. Princeton Theological Seminary, 1947

Claire Benton Kline, Jr., A.B. College of Wooster, 1944, B.D. Princeton Theological Seminary, 1948

Andrew Kosten, B.S.E. University of Michigan, 1942, B.D. Princeton Theological Seminary, 1948

Ralph Henderson Langley, A.B. Baylor University, 1945, B.D. Southwestern Baptist Theological Seminary, 1948

David Paisley McClean, A.B. University of Pittsburgh, 1940, S.T.B. Western Theological Seminary, Pittsburgh, 1943

Leroy Nixon, A.B. Central College, 1941, B.D. New Brunswick Theological Seminary, 1945

Carroll John Olm, A.B. Mission House College, 1948, B.D. Mission House Seminary, 1948

Wesley Alfred Olsen, A.B. Central Michigan College, 1945, B.D. Princeton Theological Seminary, 1948

Robert Franklin Rice, A.B. Centre College, 1946, B.D. Princeton Theological Seminary, 1948

Kenneth LeRoy Slorpe, A.B. Earlham College, 1933, B.D. Hartford Theological Seminary, 1936

Robert Murrell Stevenson, A.B. University of Texas, 1936, Ph.D. University of Rochester, 1942, S.T.B. Harvard Divinity School, 1943

Tibor Steven Szücs, Reformed Gymnasium, Debrecen, 1942, Debrecen Theological Seminary, Hungary, 1946

Theodore Paul Valenti, A.B. College of the City of New York, 1940, Th.B. Princeton Theological Seminary, 1944

Albert Curry Winn, A.B. Davidson College, 1942, B.D. Union Theological Seminary, Virginia, 1945

*Doctors of Theology*

Jacob Cornelius Gideon Kotze, A.B. University of Stellenbosch, South Africa, 1924, Stellenbosch Theological Seminary, 1928

Thesis: *The Calling of the Individual Believer in the Church*

John Barton Payne, A.B. University of California, 1942; M.A. 1946, B.D. San Francisco Theological Seminary, 1945, Th.M. Princeton Theological Seminary, 1948

Thesis: *The Coptic (Sahidic) Version of I Samuel*

Degree conferred by the Trustees on October 12, 1948:

Waldyr Carvalho Luz, A.B. Jose Manoel da Conceicao College, 1939, Th.B. Theological Seminary of the Christian Presbyterian Church of Brazil, 1942, Th.M. Princeton Theological Seminary, 1946

Thesis: *The Apostle Paul in Contemporary Roman Catholic Thought*

Fellowships and Prizes were awarded as follows:

Fellowship in Old Testament
John Henry Marks

Fellowship in New Testament
John Howard Houdeshel

Fellowship in Systematic Theology
Charles Sherrard MacKenzie, Jr.

Prizes on the Samuel Robinson Foundation
James Stanley Barlow
John Albert Bollier
Robert Louis Briggs, Jr.
Brevard Springs Childs
Earl Shuler Christman, Jr.
Roy Erwin Dimond
Douglas James Elwood
James Gordon Emerson, Jr.
Chalmers Holmes Goshorn, Jr.
Susie Adelaide Grier
Ellsworth Erskine Jackson, Jr.
Robert Bender Jacoby
Ralph Hunter Keen
Frederick Richard Kling
James Perry Martin
Carl Calvin Murray
Horace Matthew Patton
Fred Merle Sevier
John Emerson Shettel
Charles Eyre Terry
Paul Allison White
Stanton Rodger Wilson

First Greir-Davies Prizes in Homiletics and Speech
*Senior*—William George Chalmers
*Middler*—Peter Rutherford McKenzie
*Junior*—Susie Adelaide Grier

Second Greir-Davies Prizes
*Senior*—John Henry Marks
*Middler*—Robert Gray Foulkes
*Junior*—John Emerson Shettel

Robert L. Maitland Prizes
Peter Rutherford McKenzie
Stanton Rodger Wilson

John Finley McLaren Prize
James Perry Martin

Benjamin Stanton Prize
Brevard Springs Childs

Archibald Alexander Hodge Prize
Benjamin Ayrault Reist

# PROMOTION AND PUBLIC RELATIONS

James K. Quay

FOR more than a year as I have been attending alumni dinners and luncheon meetings in Pittsburgh, New York, Maplewood, Philadelphia, Baltimore and at the last two meetings of the General Assembly, I have noted the enthusiasm of Alumni for the Seminary's program. I do not recall a single one of all these gatherings in which at least one alumnus, and often several, have not come to tell me of individuals likely to respond to an appeal from me for generous contributions to the advance program of Princeton Seminary.

Something, therefore, happened at this year's Alumni Dinner. After listening to stirring addresses by President Mackay and Dr. Emmons, the President of the Board of Trustees, the entire group enthusiastically accepted my proposal that an Alumni Promotion Committee be appointed to assist in securing the large funds required.

At a subsequent meeting of representatives of Alumni, Faculty and Trustees, Dr. Allan M. Frew, '35, of Ardmore, Pennsylvania, was unanimously chosen to head the Alumni Committee, and Dr. Frew has assumed his task with his usual energy and competence. Priority number one in the list of the Seminary's needs is the Student Center. The drive is to be made for a minimum of $400,000 necessary to complete the amount required to build and furnish a Student Center. A national committee of Alumni is in process of organization. An effort will be made to secure the cooperation of every alumnus of the Seminary. On two previous occasions, while Dr. Henry S. Brown was Vice-President, the Alumni contributed generously in response to special appeals. This time the pattern will be changed, and Alumni will not be asked to give personally, but each according to the estimated giving ability of those with whom he has friendly contact, will be asked to endeavor to raise his share of the total sum needed. It is not intended that appeals will be made to congregations, but rather that a personal approach will be made to individuals. The amount suggested to each alumnus will be relatively small, the period in which gifts may be made will cover two tax years, and the intensive period of the campaign will be confined to the two months of October and November of this year. If the burden is equitably distributed and resolutely assumed by every alumnus, the sum can be raised, and the Student Center which for more than a decade has been the dream of President Mackay and the Alumni will become a glorious reality. Dr. Frew and his committee will be reaching you in some way *soon*. I bespeak for them your hearty cooperation. Be sure to read your mail when you see "Princeton Seminary" on the envelope.

"Satisfaction Guaranteed." This is the title of a compact little folder which we hope will make buying a Princeton Seminary Annuity like "laying up treasure in heaven." A copy of the folder with a brief letter was sent to every Seminary alumnus within the past ten days. Already scores of replies have reached me. Some of these contain long lists of names of persons to whom I may write presenting Seminary Annui-

ties. Others have asked for packets of twenty-five to a hundred folders which they will give to their friends with a word of commendation for this method of helping the Seminary while at the same time making sure of a generous and constant income for the remainder of life.

All of the above is a part of the larger program of raising $4,900,000 to bring the buildings and endowment of Princeton Seminary abreast with its growing needs and opportunities.

I speak for President Mackay and the Faculty, for the Board of Trustees and for the great student body of nearly four hundred when I say how profoundly grateful we are for the evidence of interest among the alumni across the entire country. May God guide us all as we seek to help Princeton Seminary!

## COMING EVENTS

The following events will be of interest to Alumni:

September 27, 7:30 p.m.—Opening address in Miller Chapel by President Mackay

October 24-26, 8:00 p.m.—Mission Lectures by Robert D. McClure, M.D., Miller Chapel

December 6, 7:45 p.m.—Christmas Music Program. Miller Chapel

December 7, 5:00 p.m.—First term classes end

January 3, 8:10 a.m.—Second term classes begin

February 1—Day of Convocation. Speaker to be announced

March 7, 5:00 p.m.—Second term classes end; 7:45 p.m.—Easter Music. Miller Chapel

March 22, 8:10 a.m.—Third term classes begin

March 27-30—L. P. Stone Lectureship. Dr. C. H. Dodd. Miller Chapel

May 23, 5:00 p.m.—Third term classes end

June 4, 4:00 p.m.—Baccalaureate Service and Communion. Miller Chapel

June 5, 12:30 p.m.—Club and Class Reunion Luncheons; 4:30 p.m.—President's Reception. "Springdale"; 6:30 p.m.—Alumni Banquet. Whiteley Gymnasium

June 6, 10:30 a.m.—Annual Commencement

# PRINCETONIANA

LEFFERTS A. LOETSCHER

## THE FACULTY

AN Associated Press dispatch states that Dr. Mackay was one of ten church leaders to be presented to King George VI and Queen Elizabeth on July 3. The churchmen were gathered in England to prepare for the meeting in Chichester of the Central Committee of the World Council of Churches. We all wish Dr. Mackay success in his important mission abroad and safe return to these shores.

Some very significant changes in the Faculty become operative with the approaching academic year.

Dr. Hugh T. Kerr, Jr., has been elected Benjamin B. Warfield Professor of Systematic Theology, having been promoted from Associate Professor of Systematic Theology.

Dr. Paul L. Lehmann has been elected Stephen Colwell Professor of Applied Christianity, having been promoted from Associate Professor of Applied Christianity.

Dr. George S. Hendry has been elected Charles Hodge Professor of Systematic Theology. Dr. Hendry received the M.A. degree from the University of Aberdeen, Scotland, in 1924, with First Class Honors in Classics. He studied Divinity at the University of Edinburgh, receiving in 1927 the B.D. degree with distinction in Systematic Theology. On graduation he was awarded the Glover Scholarship and studied Theology and Philosophy in Germany at the Universities of Tübingen and Berlin. Returning to Scotland in 1929, he held assistantships in two churches until entering upon his present pastorate the next year in the Bridge of Allan Church, Stirlingshire. He has been Examiner in Divinity at the Universities of Edinburgh and St. Andrews. In 1934 he delivered the Hastie Lectures at the University of Glasgow, which were later published under the title *God the Creator*. Twice he has lectured at the Summer School of Theology at the University of St. Andrews. He recently had an active part along with others in founding the *Scottish Journal of Theology*. Dr. Hendry is recognized as one of the abler contemporary Scottish theologians, and his accession to the Faculty is regarded with high anticipation by all friends of the Seminary.

The Rev. Wilbert John Beeners, who served during the past year as Teaching Fellow in Speech, will now become Instructor in Speech.

Professor Bertha Paulssen, Ph.D., who is Professor of Sociology and Psychology at Gettysburg Theological Seminary, will be a Visiting Lecturer in Psychology and will offer a course in the Psychology of Christian Experience.

For some years Dr. John Sutherland Bonnell has been offering a very popular course in The Cure of Souls. To this course there will be added next year practical work of a clinical sort in the Trenton State Hospital.

In connection with the course in Church Administration already given by Dr. Walter H. Eastwood, Lecturer in Pastoral Theology, there will also be given work in Visitation Evangelism, under Dr. Guy Black.

On Saturday, May 7, the Faculty

held its annual retreat, this time at Schooley's Mountain, New Jersey. The general theme of the day's sessions was "Our Seminary Mission." The speakers were Dr. Mackay and Dr. Homrighausen. These annual Faculty retreats —supplemented during the last year by half a dozen meetings of the Faculty Club—do much to promote the good will and mutual understanding that characterize the Faculty fellowship and cooperation in the common task.

### Theology Today

*Theology Today*, now well on in its sixth year, is able to report steady growth, with subscribers in every state of the Union, in every province of Canada, and in all but three nations of Europe.

The contents of the current issue will be found listed on the back cover of the present Bulletin.

### Princeton at Buffalo

On the Monday evening of the General Assembly meetings in Buffalo the Princeton Alumni had a dinner meeting. Thanks to the careful preparations made by Dr. Hugh B. McCrone and Dr. James W. Laurie, the one hundred and sixty alumni, together with the wives of some of them, had a splendid evening. Of course the occasion would not have been complete without the old classic, "McNamara's Band." Dr. Peter K. Emmons, President of the Seminary's Board of Trustees, presided and Dr. Mackay and Dr. Quay spoke. There was fine fellowship and real enthusiasm for the Seminary and its work.

### Bible Translation

Notable honor was recently conferred upon Donald M. Davies, the first man to receive the degree of Th.D. from Princeton Seminary. Dr. Davies was appointed by Haile Selassie, Emperor of Ethiopia, as head of a commission to revise the entire Amharic Bible, a project which is expected to take some seven years. Amharic is the modern official language of Ethiopia and is related to Ethiopic. Dr. Davies, whose doctoral dissertation was on "The Ethiopic Version of First Kings," brings to his specialized task equipment of a high order.

### Bethel

Dr. Conrad Bergendoff, visiting theological seminaries in Germany under appointment by the United States Military Government, was recently at Bethel Theological School, to which Princeton Seminary sent boxes of food and clothing during the past year. Dr. Bergendoff, in a letter to Dr. Mackay, reported the great appreciation that was felt at Bethel. "I am writing to tell you how overwhelmed the students and faculty were at the receipt of the Princeton gift of food. Many of these students live on one meal a day, and at best the food is very mediocre and monotonous. On every hand I heard expressions of gratitude. The food had arrived before but just now—after vacation—was being distributed. I was deeply touched by a fact mentioned to me by a faculty member: the students from the East Zone (there are about 75 of these) were not using their allotment, needy though they are, but sending it on to their relations in the East."

### Death of Mr. Bell

The Seminary suffered great loss in the death on May 6, 1949, of Mr. Frank B. Bell, of Pittsburgh, a member for the past three years of the Board of Trustees. Mr. Bell, an alumnus of Lehigh University, and President, later

Chairman of the Board, of the Edgewater Steel Company, and a Director of the Fidelity Trust Company of Pittsburgh, was very active in religious, civic, and charitable work. He was an elder in the Shadyside Presbyterian Church, was one of Pittsburgh Presbytery's most active laymen, a member of the General Council of the Presbyterian Church for years and a member of the national committee for the Presbyterian Restoration Fund.

### Guest Speakers

On invitation of the Faculty, the Rev. Jesse Baird, D.D., Moderator of the General Assembly of the Presbyterian Church, U.S.A., spoke in the First Presbyterian Church of Princeton. On invitation of the Faculty the Rev. Harold E. Nicely, D.D., pastor of the Brick Presbyterian Church, Rochester, New York, preached in Miller Chapel.

Addresses were delivered before the student body by the following: the Rev. Harold J. Ockenga, D.D., pastor of the Park Street Congregational Church, Boston, Massachusetts, on "Evangelism"; the Rev. Samuel M. Zwemer, D.D., on "Islam, the Glory of the Impossible"; the Rev. James H. Robinson, D.D., pastor of the Church of the Master, New York City, on "Frontiers in the American City."

### Missionaries in Residence

Payne Hall, during the past year, its twenty-seventh year of service, provided a home during furlough for the following missionaries and their children: J. A. Badeau of Egypt, G. C. Browne of China, S. R. Burgoyne of India, J. G. Campbell of India, G. B. Leeder of India, F. Larudy of Iran, R. McKinney of Mexico, E. W. Graefe of Argentina, S. S. Rizzo of Brazil, J. E. Scheidel of Africa, A. E. Sosa of Cuba, F. L. White of Lebanon, J. E. Woods of Colombia.

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### Dr. John E. Kuizenga

As the Bulletin goes to press, word has come of the death of Dr. Kuizenga on July 8. Memorial minutes by the Faculty and the Board of Trustees will appear in the next issue of the Bulletin.

# ALUMNI NOTES

[ 1895 ]

Mott R. Sawyers of Minneapolis was elected National Chaplain of The Sons of the American Revolution at the 59th Annual Congress of that organization held in Jacksonville, Florida, in May.

[ 1897 ]

Ward W. MacHenry was given the honorary degree of Doctor of Divinity by Whitworth College at the Commencement in June.

[ 1899 ]

On May 12th the John Chambers Memorial Church, Philadelphia, Pa., gave a reception for William Barnes Lower in recognition of the fiftieth anniversary of his ordination.

[ 1915 ]

Drury L. Jones has been called to the Oak Grove Church (U.S.), Hillsboro, W.Va.

The Broadway and 24th Street Associate Reformed Presbyterian Church, of Louisville, Ky., has called Moffatt R. Plaxco.

[ 1919 ]

Henry Beltman is President of the General Synod of the Reformed Church in America for 1949.

The Oakley Church, Cincinnati, Ohio, has called Reginald Rowland.

[ 1923 ]

Joseph M. Woods has been appointed Executive Secretary of the United Churches of greater Harrisburg and Dauphin.

[ 1925 ]

On May 14th Guy A. Bensinger with the congregation of the church at Dutch Neck, N.J., celebrated the twenty-fifth anniversary of Mr. Bensinger's ordination and his pastorate of the church.

Raymond I. Brahams has accepted a call from the First Church of Boulder, Colo.

The First Church, Cookeville, Tenn., has called Charles N. Sharpe.

[ 1926 ]

Frederick H. Allen is serving as assistant pastor in the Broad Street Church, Columbus, Ohio.

Ernest vanden Bosch has been elected Assistant to the President of Alma College, Alma, Mich.

[ 1928 ]

The Church of the Covenant, Wilmington, Delaware, has called Gordon R. Conning.

[ 1929 ]

Wayne W. Gray has been installed pastor of the Fairmont Church (U.S.), Knoxville, Tenn.

[ 1931 ]

Frederick A. Aston is serving the American Association for Jewish Evangelism.

Edwin Boardman has been called to the Faculty of Ashland College, Ashland, Ohio, to teach New Testament and Homiletics.

[ 1932 ]

The First Church, Carthage, Mo., has called Robert B. Berger.

William E. Phifer, Jr., has been called to the Central Church (U.S.), Kansas City, Mo.

[ 1933 ]

Cecil H. Rose has accepted a call from the Fourth Church, Albany, N.Y.

[ 1934 ]

William Sanford LaSor has been elected Professor of English Bible at Fuller Theological Seminary, Pasadena, Calif.

Reuben F. Pieters has been installed pastor of the First Church, Long Beach, Calif.

[ 1935 ]

Barnett S. Eby has accepted a call to the Lake Street Church, Elmira, N.Y.

[ 1937 ]

The First Church of Montrose, Pa., has called Francis H. Scott.

Henry B. Kuizenga has accepted a call from the Brick Church, East Orange, N.J.

The First Church, Hayward, Calif., has called Paul B. Rhodes.

[ 1939 ]

Maurice C. Mitchell has been called to the First Church, Delhi, N.Y.

Robert R. Smyrl has been appointed Executive Secretary of Lackawanna Presbytery.

[ 1941 ]

The degree of Master of Sacred Theology was awarded to Charles H. Davis on May 13th by the Lutheran Theological Seminary, Gettysburg, Pa.

The First Church, Belvidere, N.J., has called Paul C. Nicholson.

Charles S. Webster has accepted a call from the First Church, Red Bank, N.J.

[ 1942 ]

P. Arthur Brindisi has been installed pastor of the First Church, Goshen, N.Y.

Richard L. Smith is assistant pastor in the Takoma Park Church, Takoma Park, Md.

The Exposition Park Church, Dallas, Texas, has called Harry E. Wilbanks.

[ 1943 ]

The Ridgeview Community Church, West Orange, N.J., has called Irvin W. Emmons.

George W. Forell received the degree of Doctor of Theology from Union Theological Seminary, New York, on May 17th.

George F. Mace has accepted a call to Mifflin Church, Gahanna, Ohio.

On August 1st Charles M. Thompson will begin his work as Associate Pastor of the First Church, Auburn, N.Y.

[ 1944 ]

Frank C. Carter, Jr., has been called to the Third and Oak Grove Churches, St. Joseph, Mo.

The church at Dumas, Texas, has called Karl H. Ernst.

The Clifton Heights Church, St. Louis, Mo., has called Herman Dam.

Ralph G. Turnbull has been elected Professor of Homiletics at Western Seminary, Pittsburgh, Pa.

Hirm Keith Beebe has been appointed assistant to the Dean of the Chapel of Princeton University.

The Overbrook Church, Philadelphia, Pa., has called Alvin Duane Smith.

[ 1946 ]

J. Alton Cressman has been called to the First Church, Port Huron, Mich.

The First Church, Seattle, Wash., has called Robert S. Vogt to be assistant pastor.

[ 1947 ]

Ethel Lillian Cassel and the Rev. James Laurence Driskill were married in Baltimore, Md., on May the 28th.

Charles E. Olewine has been called to Northminster Church, Baltimore, Md.

The First Church, Morristown, N.J., has called John Cameron Taylor as assistant pastor.

William C. Thomas received the degree of Doctor of Theology from Eastern Baptist Seminary at its Commencement in June 1948.

The Edgington Church, Taylor Ridge, Ill., has called Alfred E. Behrer.

## PLANS OF THE CLASS OF 1949

George C. Andrews, assistant pastor, Westminster Church, Scranton, Pa.

Richard M. Archibald, pastor, First Church, Fairfax, Okla.

Robert B. Bannister, assistant pastor, House of Hope Church, St. Paul, Minn.

Jeanne V. Bellerjeau, under appointment to Siam, Board of Foreign Missions.

Elizabeth D. Bonneville, married.

Robert S. Bower, assistant pastor, First Church, Allentown, Pa.

Francis W. Browne, pastor, Folsom, Pa.

James W. Buyers, pastor, Christ Church, Trenton, N.J.

Margaret E. Carnine, teacher and executive, John Huson School, Chimayo, N.M.

Frank M. Caughey, further study, Columbia University, N.Y.

William G. Chalmers, pastor, Salem and Zion Churches, Venedocia, O.

Walter R. Coates, pastor, Roseland, N.J.

Alma J. Cole, Director of Religious Education, Larger Parish Churches, Red River Co., Clarksville, Texas.

Harold E. Davenport, under appointment to Iraq, Board of Foreign Missions.

Agnes M. Douglas, Director of Religious Education, First Church, Reading, Pa.

James G. Emerson, Jr., assistant pastor, Mt. Airy Church, Philadelphia, Pa.

James H. Emery, pastor, Ballston Centre, N.Y.

John L. Felmeth, assistant pastor, Chestnut Hill Church, Philadelphia, Pa.

Ronald J. Fleming, assistant pastor, Pomona, Calif.

Theodore E. Franklin, pastor, Shrewsbury, N.J.

Arnold G. Fredricksen, stated supply, Amagansett, L.I., N.Y.

James L. Getaz, pastor, Head of Christiana Church, Newark, Del.

Wallace W. Gibbs, assistant pastor, North Avenue Church, New Rochelle, N.Y.

William E. Gibson, further study, Union Theological Seminary, N.Y.

John H. Givens, pastor, Baptist Church, South Plainfield, N.J.

Edward W. Graefe, missionary, Buenos Aires, Argentina, S.A.

Ralph V. Graham, pastor, Church of Christ, Trenton, N.J.

Walter J. G. Hards, stated supply, Smyrna, Del.

Shirley D. Harris, National Missions, Ben Wheeler, Texas.

John F. Healey, under appointment to Europe, Board of Foreign Missions.

Gerald E. Hollingsworth, assistant pastor, Covenant Church, Springfield, O.

Charles J. Hooker, Jr., pastor, Marksboro and Stillwater Churches, N.J.

John H. Houdeshel, further study, Princeton Seminary.

C. Wayland James, further study, Princeton Seminary.

August J. Kling, pastor, St. John's Church, Sayreville, N.J., and further study at Princeton Seminary.

Joseph E. Kropff, pastor, Second Church, Oklahoma City, Okla.

Neal A. Kuyper, pastor, Reformed Church (Reformed Church of America), Minneapolis, Minn.

Charles T. Leber, Jr., pastor, Wolff Memorial Church, Newark, N.J.

C. Sherrard MacKenzie, further study, Princeton Seminary.

A. Kenneth Magner, Jr., pastor, Yardville, N.J.

David M. Mann, plans not yet settled.

John H. Marks, further study, Princeton Seminary.

Everett E. McPheeters, assistant pastor, First Church, Jackson, Miss.

Charlotte R. Miller, commissioned lay worker, Sioux City Presbytery, Sioux City, Iowa.

Ernest O. Norquist, pastor, Ivyland, Pa.

Thomas G. Northcott, pastor, Kenilworth and Eastminster Churches, Washington, D.C.

Clifton E. Olmstead, further study, Princeton Seminary.

Azile Parr Patrick, plans not yet settled.

Frank W. Penick, pastor, East Trenton Church, Trenton, N.J.

Glenn E. Peters, assistant pastor, South Hollywood Church, South Hollywood, Calif.

Irving R. Phillips, further study, Butler University, Indianapolis, Ind.

Glenn R. Pratt, pastor, First Church, Tuckerton, N.J.

Carolyn M. Rice, married.

Francis P. Rice, further study, Columbia University, N.Y.

Maria A. Rizzo, plans not yet settled.

Stacy L. Roberts, Jr., assistant pastor, Calvin Church, Detroit, Mich.

Homer W. Roberts-Horsfield, pastor, Kirkpatrick Memorial Church, Ringoes, N.J.

William B. Rogers, pastor, Duryea Church, Brooklyn, N.Y.

John R. Ross, pastor, Third Church, Troy, N.Y.

Ruth J. Rousom, married.

John T. Sandlund, further study, Princeton Seminary.

Ruth M. Sevier, married.

Fred M. Sevier, pastor, Harandale Church, Glen Burnie, Md.
Howard C. Shimer, pastor, Succasunna, N.J.
James H. Smylie, further study, Princeton Seminary.
Gayle Spann, plans not yet settled.
William R. Stackhouse, assistant pastor, First Church, Waukesha, Wis.
Joseph S. Stephens, assistant pastor, Angeles Mesa Church, Los Angeles, Calif.
Clyde F. Straub, pastor, Immanuel Evangelical and Reformed Church, Cambridge, Md.
Elbert E. Sullivan, pastor, Pierce Memorial Church, Farmingdale, N.J.
Donald D. Swift, pastor, Titusville, N.J.
Charles E. Terry, pastor, Mexico, N.Y.
Milton B. Vereide, assistant pastor, First Church, Yakima, Wash.
Myron L. Wheeler, under appointment to the Philippines, Board of Foreign Missions.
Bruce H. Williams, pastor, Buckingham Church, Berlin, Md.
Wallace W. Williams, pastor, Manokin Church, Princess Anne, Md.
Stanton R. Wilson, pastor, First Church, New Gretna, N.J.
Tom B. Wilson, pastor, Eureka Springs, Ark.
George R. Wirth, further study, Princeton Seminary.
Stuart G. Wysham, assistant pastor, Westminster Church, Bloomfield, N.J.

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It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

## CORRECTION

In the article, "The School of Christian Education" by J. Donald Butler, Winter 1949 number of *The Princeton Seminary Bulletin*, it was stated (p. 13) that one of the 1947 graduates is Director of Religious Education in the Knox Presbyterian Church, Kearney, N.J. This statement was in error, and should have read as follows: "Three were Directors of Religious Education in the Presbyterian Church of Bellflower, California, First Presbyterian Church, Carthage, Missouri, and the First Presbyterian Church, Arlington, N.J."

# BOOK REVIEWS

*Notes Towards the Definition of Culture*, by T. S. Eliot. New York: Harcourt, Brace and Company, 1949. Pp. 128. $2.50.

The title gives an accurate idea of the nature of the volume. These notes grew out of a sketch originally published a few years ago in *The New English Weekly*. Their aim is to help to define a word, the word culture. Its career in our contemporary world has become a source of growing anxiety. The word itself has fallen victim to journalists and class-conscious politicians and is well nigh a war casualty, but this is merely the expression of a deeper crisis. The period of unparalleled destructiveness we have just been through has precipitated the decay of culture. Our concern about this plight can hardly lead to any useful step until we know more exactly what it is that we are trying to safeguard and restore.

The notion of culture proves to be a complex one. Thus the first chapter brings out three senses of the word which should all be kept in mind even as only one is referred to. While the author does not set out to convert anybody to his own religious views, he feels naturally led to discover in his analysis a common root between religion and culture. So essential in fact is the relation, that culture is inseparable from religion and *vice versa*. But more. So vital is the link between the two, that the decay of one must end in the decay of the other. The Russians act nowadays as people having become fully aware of that basic truth. We may safely say, then, that the creation or rebirth of a common culture will always be best achieved by a rebirth of religion.

The next chapter takes up the role of "the Class and the Elite" in the development of culture. Once more we are reminded that no proselytism is intended by the author. What is emphasized is the fact that the hereditary transmission of culture can only be fostered by the persistence of social classes. Hence the consequence that a careless elimination of "classes" in a society may end in the destruction of an existing culture. T. S. Eliot's penetrating analysis of this aspect of his problem may easily be misunderstood, still more easily caricatured. To this reviewer, the aspect under consideration is a crucial one. While a short review cannot begin to do justice to the penetration of such refinement in analysis as shown here by T. S. Eliot, the point he is making in this second chapter corresponds to the one he made in the first. Just as the career of culture appeared to be inseparable from that of religion, so it appears to be inseparable from that of classes in society. There are at work in the democratic regime, leveling tendencies which seem to suggest a Kierkegaardian either/or, between democracy and culture. At closer range, however, it appears that just as in the case between Christianity and culture, there is evidence of a close, organic solidarity between democracy and culture. What T. S. Eliot advances therefore, is emphatically not a "defence of aristocracy," but the need for a structural society in which, from top to bottom, there will be a gradation of cultured levels, including an aristocratic level, each one freely and fully exercising its peculiar and essential function.

It seems that the author could have made his point more forcefully still, had he taken advantage of the formulation by such sociologists as Durkheim, of the laws coming into play in the now well known process of the division of social labor. It would then appear with undeniable scientific objectivity, that whereas simple, so-called "primitive" societies, are totalitarian societies dominated by a fear of innovation (misoneism), and as such ruled by *mechanical* forms of solidarity, our infinitely more complex "civilized" societies thrive on individual initiative, and are ruled by *organic* forms of solidarity. According to such "advanced" types of solidarity, more highly specialized forms and levels of culture are not only to be recognized, but encouraged. Clearly, then, any effort at leveling off classes in our civilization will amount to destroying cultural values.

It is heartening in days like these, to see a Nobel Prize winner so fully conscious of the duty of leadership resting upon him. Whether he be misunderstood or not, particularly with regard to his message to the prevailing democratic spirit of our age, his warning has now been clearly sounded. It echoes Anatole France's suggestion that democracy should

never be identified with "facility," that is it should not be allowed to develop along the line of least resistance. And this is precisely what a leveling off process implies. It is strange, to say the least, to hear a Nobel Prize winner of a few decades ago, the one who for a time left his ivory tower to take to the streets of Paris with his friend Zola, both declared enemies of the church, today echoed by an eminent Anglo-Catholic. Although at opposites on so many points, the late Anatole France in his day, and T. S. Eliot in ours, sound the same warning on the Class and the Elite. This would tend to show that a genuine concern for culture objectively followed to its ultimate end, will lead to the same conclusion simply because that conclusion is the truth. The persistence of social classes actually is an essential element in culture, and only a false sense of what democracy is, will suggest that the ideal society should be a "classless" society.

The third chapter takes up a similar argument with regard to geographical regions. Thus the problem of "regionalism" is raised and followed up to its most unexpected corollaries, some of them reassuring. For example it would seem that "the universality of irritation is the best assurance of peace."

A high civilization appears to be conditioned by a balance of unity and diversity in religion—"that is, universality of doctrine with particularity of cult and devotion." Our readers are likely to be more particularly interested in this fourth chapter on Sect and Cult, not only on account of the nature of the subject but of the personality of the author who deals with it. Many there are who will be anxious to read what a man like T. S. Eliot has to say on the relation of Catholicism and Protestantism and the diversity of sects within Protestantism (p. 71sq.). It must be kept in mind, however, that this whole treatment is to be understood in the context of the author's concern with the values of a high civilization. This concern comes to a climax in the appendix where, under the title "The Unity of European Culture," T. S. Eliot's first address to a German-speaking audience is reproduced. Between the fourth chapter on Sect and Cult just considered and this appendix, two shorter sections of notes aim at disentangling culture from politics and education.

*Notes Towards the Definition of Culture* may be said to constitute probably the most modest publication of one who always remained a modest man. Yet, in a real sense, none of his works, however justly famous, is more to his credit than these pages written under a sense of commitment, in the awareness that *noblesse oblige*. Just as it is, then, this message should be pondered and taken to heart, more especially in our Presbyterian Church where general cultural values have always been treasured in their Christian context. Especially at a time when a gap is deepening and widening between certain forms of Evangelical Christianity and an intellectual élite, a new sense of her mission must come to our Presbyterian church. Let therefore the recent book of T. S. Eliot help us become better builders of bridges between Christianity and its mission field, so as to help restore right perspectives in a civilization which is Christian by birth and by right.

EMILE CAILLIET

*The Idea of a Christian Society*, by T. S. Eliot. New York: Harcourt, Brace and Company, 1940. Pp. 104. $2.00.

These lectures delivered in March 1939 at the invitation of the Master and Fellows of Corpus Christi College, Cambridge, may be read today as a pertinent development of the more recent book just considered, i.e. *Notes Towards the Definition of Culture*.

Coming into explicits as a committed Christian, T. S. Eliot considers the question as to what should be the essential features of a truly Christian society, "bearing in mind that it can neither be mediaeval in form, nor be modelled on the seventeenth century or any previous age." Specifically, then, the problem is to find out in what sense, if any, we can speak of a Christian state—as distinct from both the Christian Community and the Community of Christians considered as elements of the Christian society.

Far from being mere fine points idly made by an academic man, the above distinctions lead to the heart of the whole issue, namely to a consideration of what should be the relations between Church and State. How do we know, for instance, that a so-called Christian

state, reflecting as it does the Christianity of the Society which it governs, will not lapse from un-Christian acts, ultimately to action on implicitly or even avowedly un-Christian principles; from expediency to lack of principle? So the Christian community may sink into torpor, and even the community of Christians be debilitated by error and eccentricity. Any articulate Christian life in the state is therefore inseparable from a proper and significant relation to a Church.

The significance of the whole problem was to be brought to a head by the beginning of the second World War, in the consciousness that the alternative was between Christianity and paganism, and that constructive thinking on such a crucial issue could not be deferred to the conclusion of hostilities when good counsel was liable to be obscured.

What comes out of this short series of lectures is a deep sense of the inadequacy of the values currently mentioned in such vague terms as those of "democracy" for example, which are easily borrowed or distorted on account of their vagueness. It takes far more of positive content to stand against such forces of evil as may be represented by a Hitler or a Stalin. Henceforth, we shall have these if we will not have God. No longer then, is the issue between such abstractions as Christianity and paganism. It is between our Living God and such usurpers of His Prerogatives. Actually, it is an alternative in allegiance confronting each one of us as the Plight of our age.

At this point, a new and unexpected feeling of humiliation comes to author and reader alike, one demanding "an act of personal contrition, of humility, and repentance and amendment." What has happened is something in which one is "deeply implicated and responsible."

Seen together in such an intellectual and spiritual existential concern, the two small volumes here considered belong together. Neither claims to be final. Both express the gropings of a highly gifted and deeply committed Christian scholar and poet, towards a world more in conformity with the Will of God. They call to mind Pascal's moving utterance: "Jesus will be in agony even unto the end of the world; we must not sleep during all that time."

EMILE CAILLIET

*Biblical Criticism and Heresy in Milton*, by George Newton Conklin. New York: King's Crown Press, Columbia University, 1949. Pp. x + 137.

That Milton wrote a *De Doctrina Christiana* as well as *Paradise Lost* is sometimes overlooked. In cases where it is realized, on the other hand, the first title will as a rule be assigned for treatment to theologians while the second is reserved for professors of English. But then, here is a professor of English presumptuous enough to touch upon theological matters out of his proper sphere. He therefore may expect his efforts to be deemed elementary by theologians and irrelevant by literary men only willing to sponsor Milton's use of philology. It is high time such nonsense be exposed, resulting as it does, in unwarranted and wholly arbitrary subtleties of which thoughtful readers get tired. The ultimate outcome is likely to be the alienation of public interest from vastly important inquiries.

Great therefore is our debt to George N. Conklin, for his most readable and highly scholarly introduction to Milton, the man of God. Studying some of the philological aspects of the exegesis of *De Doctrina Christiana*, Conklin suggests the likelihood that "Milton's doctrinal heterodoxies may have derived largely from his method of Biblical criticism rather than from patristic, Renaissance, or rabbinical sources."

The treatment is exhaustive. It proceeds from sacred philology and hermeneutics, to a consideration of Milton's linguistic equipment, then of the usefulness or relevance of the whole corpus of mediaeval rabbinical exegesis, to his studies. The argument is brought to a head with a consideration of Milton's approach to Creation and to the Soul. Extremely suggestive notes, a most comprehensive bibliography, and an index, complete the volume.

The author shows that Milton had at his disposal the whole critical learning of his age. His theory of interpretation was Puritan and his method of exegesis philological. A good general scholar in Hebrew, he read the Greek poets with the eye of a critic, as seen for example from the marginal memoranda in his own annotated copy of Pindar, Euripides, Licophron, and Aratus. His mastery of Latin remains unchallenged. One of the most

precious conclusions resulting from the present study is that the theory of rabbinical influence on the formulation of Milton's own theological conceptions is groundless. The plain fact is that he followed strictly his professed Protestant method of adherence to Scripture alone, under the guidance of the Holy Spirit. So strict was his method in this connection, that his basic exegetical rule was never to make any inferences from the sacred text, except such as follow necessarily from the words themselves. His conscience was truly bound by Scripture. The full title of his treatise is indicative of this profession: *John Milton, an Englishman, His Christian Doctrine, Compiled from the Holy Scriptures Alone.*

Where, then, does heresy begin, and why should it be called heresy? Exact and final statements on this may never be formulated. The plain truth is that Milton came to a personal, that is original understanding of Scripture in the light of the Holy Spirit. To him the phrase, "personal interpretation" literally meant what it says. And so it happens down to our day that what the most radical Protestants will blame in their fellow Protestants, is the fact that these also are radical Protestants, and as such, consistent with the Protestant principle. A great lesson in toleration, not to mention Christian charity, may be learned from these pages.

It is a sad commentary on our over-specialized, hence illiterate generation, that comprehensive studies such as this are becoming the exception. We are going through an era of intellectual dislocation. Whole areas of investigation are arbitrarily assigned to one type of scholar or to another. Even specific problems are torn asunder in such ways that only partial, if not distorted, solutions may hereafter be expected. Of course, there is a more basic reason for this sad state of affairs: our contemporary knowledge has grown to such proportions, that rare are the men whose culture is at the same time thorough and encyclopedic enough, to see questions as a whole, and to approach them as a whole.

George N. Conklin is evidently such an encyclopedic and thoroughgoing research worker. As this reviewer sees it, his small volume may well be produced as an illustration of what scholarship at its best can achieve. Its solidly established conclusions will long remain as the standard statement of Milton's theological position.

EMILE CAILLIET

*The Theology of the Old Testament*, by Otto J. Baab. Abingdon-Cokesbury Press, 1949. Pp. 287. $3.50.

The author of this book is professor of Old Testament interpretation at Garrett Biblical Institute, who in addition to having been a pastor has also been a principal of schools and an instructor in education. This wide experience of his seems occasionally to be reflected on the pages of his book. The work under review has nine chapters with the following headings: The Study of Old Testament Theology, The Meaning of God, The Nature of Man, The Idea of Sin, Salvation in the Old Testament, The Kingdom of God, Death and the Hereafter, The Problem of Evil, and The Validity of Old Testament Theology.

A good bibliography of a page and a half is assembled at the end of the volume; here the author, among other items, cites the well-known books on Old Testament Biblical Theology by A. B. Davidson, L. Köhler, and W. Eichrodt. The three-volume work by the latter is the most extensive treatise we have on the subject, but it is rather singular that Dr. Baab has not been perceptibly influenced by Eichrodt, who in the first volume (*Gott und Volk*) of his Old Testament Theology begins with the covenant as the foundation of Old Testament Theology. Such a procedure on the part of the Swiss theologian seems very reasonable, because it accepts the results of higher criticism with the proper synthesis, portrays the development of thought in the Old Testament, and, by holding to the continuity of revelation, shows the connexions between the New Testament and the Old. Baab rightly observes the importance of the covenant, when he says: ". . . no more fruitful inquiry can be made than to search the Scriptures for light on the covenant idea." It is strange, however, that he devotes only slightly more than two pages (136-138) to a discussion of this theme. Naturally references are made to the covenant in various parts of the book, and the writer recognizes the divine selection of Israel for the redemption of the world.

It should be noted that a presentation of

the Hebrew calendar, the feasts, the cult, and the sacrifices is of great importance for the study of Old Testament Theology. In this connexion, however, the reviewer is struck by the paucity of material, and we must admit that the author again has missed an opportunity of showing the connexions between the two testaments. When we recognize the important part that the sacrifices played in the Pentateuch, one wonders why the author avoided going into this problem and refers simply to Oesterley's *Sacrifices in Ancient Israel* (1937). The subject, as is well known, is a difficult one, but this is a case where the clergyman expects to receive enlightenment. One should also like to have a discussion of the names of God and the development of monotheism in the Old Testament. It seems strange that in quoting G. A. Barton's *Archaeology and the Bible* Baab uses the edition of 1916 instead of the seventh, which came out in 1937. Reference is made to the Ugaritic literature, but unfortunately the most recent works are not listed in this connexion. In 1943 there appeared a translation by Cyrus H. Gordon under the title *The Loves and Wars of Baal and Anat.* When it comes to the study of the language, we now have available Dr. Gordon's three-volume work *Ugaritic Handbook—Revised Grammar, Paradigms, Texts in Transliteration,* and *Comprehensive Glossary,* Rome, 1947.

On p. 186 the author refers to the relationship existing between particularism and universalism. Some think that we have here two different orders of experience or two social philosophies diametrically opposed to each other. Baab well says: "Nothing can be farther from the truth. Actually the two are aspects of the same type of experience—an unquenchable devotion to the God of justice and mercy." In connexion with universalism arises the question of missions, and here we find a reference to two documents, the books of Ruth and Jonah; then on p. 185 the author quotes Is. 53:4-12. Nevertheless we should bear in mind the important verses Is. 42:6 and 49:8, where the Servant becomes the covenant or the embodiment of the covenant. Furthermore in any discussion of foreign missions we must consider Is. 49:5, 6 which is of the utmost importance in the extension of true religion.

A good title appears on p. 174: "The Kingdom of God as an Approach to History." Baab recognizes that God works through history (p. 177): "The everlasting God of judgment, who is the Lord of history and the living God, is the clue to the history of mankind. . . . In any case, the God of judgment, acting in a sensitive response to sin in history, is the God who is directly responsible for history's cyclic periods of sin, judgment, repentance, and reconciliation." According to the author the apocalypses offer the final answer to the question of history's outcome, for God alone can bring in a kingdom, which supersedes the kingdoms of this world and endures beyond time and space. In Dan. 7:13, 14, however, "a son of man" is not to be interpreted as the Messiah; rather he corresponds to the stone which broke the image (Dan. 2:34, 44, 45) and is identified with the saints of the Most High (Dan. 7:18, 22, 27).

The chapter on Salvation becomes weak toward the end, and a number of questions can be raised on the last two pages; it concludes with the statement: "Israel's faith in the God of salvation has survived and is today the distinctive driving force which alone holds out hope for the world." But is nothing to be added to the faith of Israel? Do we not need to go beyond the Old Testament? Why has no attempt been made to show that the Christian Church is the true Israel?

As far as the author has gone in this book, he has presented many ideas of the Old Testament in an objective fashion. The minister, who reads the book, is bound to find a number of good ideas here and there, but the writer has not gone far enough. While he is to be commended for finding the same God in both testaments, one learns nothing about the fulfillment of the law and the prophets in Christ. In the Index of Biblical quotations (pp. 275-278) there are eight references to the New Testament; this in itself may show how little integration has been worked out between the two testaments. In the Index there are three references to Jesus, but only one to Christ. Again one may wonder about the connexions between the Old and the New Testaments. The book closes with the sentence: "Bold experimentation in the concrete situations which now confront men is the final and decisive test of the truth of Old Testament theology." Probably this conclusion will lead the pastor to ask: "Why shall I preach from the Old Testament?" The Old

Testament can be made interesting for modern preaching, but it must be admitted that this modest volume leaves much to be desired. We still need in English a more complete textbook in Old Testament Biblical Theology.

HENRY SNYDER GEHMAN

*The Song of Songs—Translated and Interpreted as a Dramatic Poem*, by Leroy Waterman. University of Michigan Press, 1948. Pp. x + 88. $2.00.

The author of this little volume is professor of Semitics at the University of Michigan and has translated the Books of Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther in the "American Translation" of the Bible published by the University of Chicago Press.

In the Introduction the author points to the negative results of criticism to date, and among the positive gains he notes as his starting point a view that the Song has come to us in a Jerusalem recension of much earlier Northern poems. The heading (1:1) is rendered: "The Song of Songs, which deals with Solomon"; while this is regarded as a gloss, it has nothing to do with authorship. Waterman observes an historical connexion in the poem; the maiden is Abishag, who was employed to attend upon King David in his declining days (I Kings, 1:1-4); Adonijah wished to marry her after the death of David and made application for permission to Solomon, who interpreted this as an insidious claim to the throne and had him put to death (I Kings 2:13-25). Since Solomon was unpopular in the Northern Kingdom, this poem glorifies the rural North in contrast to the artificial court at Jerusalem. According to Waterman the first requirement of the Song was the humiliation of Solomon through a rebuff administered by a humble peasant girl from the Northern Kingdom, who rejected the royal suitor in favor of her rustic lover from her home region. The principal theme is the maiden's struggle for liberty, and to the Northern poet this was the symbol of the national hope for freedom from oppression.

Waterman divides the poem into two parts. Part I bears the heading: Harem Scene at the Royal Palace in Jerusalem (1:2-8:4). By starting with 3:6, however, the first line of the poem is "What is that coming up from the wilderness." Part II is very brief (8:5-14) and has the title: Rural Village Scene at Shunem. Here the first line is: "Who is that coming up from the wilderness." Thus by a rearrangement of verses in Part I the two sections open with a similar question.

From the artistic point of view this is a very beautiful book. The front and back covers are appropriately illustrated with four lines from the Gezer calendar in the old Semitic alphabet: "the month of sowing," "the month of late sowing," "the month of pruning," and "the month of summer fruits." Thus the decorations are in line with the thought of the Song. Since we have few commentaries on Canticles, this is a welcome addition to the literature on this idyllic poem.

HENRY SNYDER GEHMAN

*The Cross of Hosea*, by H. Wheeler Robinson. Ed. by Ernest A. Payne. The Westminster Press, Philadelphia, 1949. Pp. 64. $1.50.

In this posthumous work of H. Wheeler Robinson, one of Great Britain's most eminent Old Testament scholars of recent years, we see Old Testament scholarship at its best. Based on years of solid and thoughtful study, it also reveals the burning heart of the Christian theologian who seeks by means of the tools and disciplines of his study to arrive at the ultimate spiritual truth and message which the original author was trying to convey. The Book of Hosea lends itself uniquely both to the most thorough scholarly investigations because of the numerous textual and interpretative problems found in it, as well as to the deepest theological probing, because of its supreme importance in the realm of religious ideas. It is with this latter realm that the author deals particularly in this work. He divides his material into three main parts: the Marriage of Hosea, the Inwardness of Sin, and the Victory of Grace. Prof. Robinson holds to the classical view that Hosea's experience, related in Chs. 1 and 3, was real, and that Ch. 3 is the sequel of Ch. 1, these two chapters having been written by two different writers. As he drolly puts it, "We may, therefore, remain content with the ordinary view of the events of Hosea's marriage, with which many Old Testament scholars are still satisfied; the chief fault to find with it seems

to be that has lost the charm of novelty (pp. 17, 18)."

From this experience with his untrue wife, Gomer, Hosea learned about God's love for unfaithful Israel. Thus revelation is not a mere mechanical unveiling of an external truth, but a vital interaction between the human and the divine in which God condescends to make His limitless power, wisdom, and love manifest in and through human experience—"a kenosis as real in its way as that described by the Apostle Paul in regard to the eternal Son of God (p. 20)."

Hosea also learned from this experience the real nature of sin. It is an inner spirit of rebellion against God which found expression in outward acts of immorality. This was a new idea in the history of religion, taken up by Jeremiah, Hosea's spiritual successor, in the proclamation of the new covenant, and then fully developed by the Prophet of Nazareth in His Sermon on the Mount. But the deepest revelation of the nature of sin comes in the light of grace. Just as Gomer's sin became more heinous in the light of Hosea's loyal love, so Israel's infidelity became more dark in the light of God's persistent love, and, we may add, so our sin becomes more unbearable in the light of Calvary's cross.

The last section of the book deals with the victory of grace. Hosea's love will not let Gomer go. That is the message of Ch. 3. "Go yet, love a woman beloved of her friend and an adultress, even as Yahweh loveth the children of Israel, though they turn unto other gods"; "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us (Hos. 3:1; Rom. 5:8)." And yet there was a price to pay for this redemptive act—the price of a slave was paid by Hosea to buy his wife back (Hos. 3:2), but far more costly was the price of his agonizing suffering. Thus the cross of Hosea becomes the type of that more costly cross where God's only begotten Son shed His "priceful" (precious) blood to redeem the world. In the heart of the sinner who is thus redeemed there is confession of sin, true and lasting penitence, and acknowledgement of the grace of God. This has been rightly made the culminating point of Hosea's book in Ch. 14.

Truly, *The Cross of Hosea* is a book of deep spiritual insight. The real meaning and significance of Hosea are here portrayed with skill and power. It should be pointed out, however, that the translation of *lēbh* (heart) by "will" on p. 43 is not quite accurate. The verse is obviously connected with the wisdom literature of Israel, where this word should be translated "mind." Also, the biblical references in lines 19, 23, 28, and 30 on p. 60 should all read "vs." instead of "ch." Anyone who wants to read a first-class discussion of the problems of revelation, sin, and grace on a sound biblical basis cannot afford to miss this book.

CHARLES T. FRITSCH

*Studies in Daniel*, by H. Louis Ginsberg (*Texts and Studies of the Jewish Theological Seminary of America*, Vol. XIV). The Jewish Theological Seminary of America, New York, 1948. Pp. 92. $4.00.

The book of Daniel constitutes for the modern student of Scripture probably the most difficult book of the Old Testament to interpret. It is full of hidden allusions no longer clearly understood. Furthermore, it is written partly in Aramaic and partly in Hebrew, and the latter is often grammatically and lexicographically unintelligible. Any study which makes a serious attempt to deal with some of these difficult problems is to be welcomed.

Professor Ginsberg has contributed five challenging studies in specific problems arising from a study of the book. These five sections are entitled I. Linguistic Notes on the Aramaic Portion, II. Pre-Epiphanian and Epiphanian Four-Monarchy Theories, III. The Writing on the Wall, IV. On the Genesis of the Book and V. The Hebrew of Daniel as a Translation.

As early as the 17th Century the unity of the book of Daniel was attacked, chiefly on the unsound basis of the two languages employed. Unfortunately the problem of unity has often been lost sight of since due to the struggle between those who defended the historicity, and consequently the 6th Century origin, of the book, and those who understood it as an apocryphon written in the time of Antiochus Epiphanes, that is, in the 2nd Century B.C. Ginsberg believes that chs. 1-6 (which he calls Daniel A) date from the first half of the 3rd Century, whereas chs. 7-12 (called Daniel B) were composed in the time of the Syrian persecution under Antiochus

Epiphanes. In this division of the book he is by no means the first, however; already in the 18th Century Sir Isaac Newton spoke of the same division, although he maintained that the last six chapters were indeed written by Daniel himself, whereas the first six were written by others. More recently, Montgomery in his excellent commentary on Daniel in *The International Critical Commentary* series held the same position as does Ginsberg.

According to the author, this is only the beginning of the problem. Daniel A, "apart from the small interpolations in ch. 2 and odd glosses," is a literary unity written between the years 292 and 261 B.C. In Daniel B, however, he feels that there may be found the traces of various strata. Not only does the author speak of primary strata within the four visions (Chs. 7, 8, 9, 10-12) which are respectively labelled Ba, Bb, Bd and Bc, as well as secondary (*Ba, Bb* and *Bc*), but also of secondary and tertiary strata within the secondary stratum of *Bb* which he calls $Bb^c$ and $Bb^d$. Had the author devoted more than nine pages to his "fragmentary hypothesis" it might have been less confusing to the reader as well as more convincing.

Another puzzling problem in the interpretation of the book of Daniel is the unidiomatic and at times unintelligible character of the language of the Hebrew portions of the book (chs. 1-2:42; 8-12). Ginsberg devotes his last study to this problem. In 1938 Frank Zimmermann demonstrated in an article in the *Journal of Biblical Literature* (vol. 57, pp. 258-272), that the Hebrew portions of the book were translations from Aramaic originals. This thesis Ginsberg develops, and, in the reviewer's opinion, clearly demonstrates.

It is difficult at times to sympathize with the author's somewhat violent emendation and rearrangement of text or to concur in the complicated reasoning in which the writer frequently indulges, but whether one agrees or not, one must admire him for his erudition and his willingness to deal with difficult problems. The reviewer for one is grateful to the Strock Publication Fund for having made these stimulating studies possible.

John Wm. Wevers

*The Christian Reformed Church. A Study in Orthodoxy*, by John H. Kromminga. Baker Book House, 1949. Pp. 241. $3.50. Foreword by Lefferts Loetscher.

The Christian Reformed Church is a small denomination of strict Calvinistic orthodoxy comprising approximately 140,000 members, about half of which reside in Michigan and Iowa, the others being scattered mainly throughout New Jersey, Illinois, Wisconsin, Minnesota, the Dakotas, California, Washington and Canada. Its constituency is of Dutch immigrant stock; its present theological position is molded to a large extent by the writings of the leaders of the *Doleantie* movement of 1886 in the Netherlands, Abraham Kuyper and Herman Bavinck. Its historical beginnings go back to a small secession movement from the State Church of the Netherlands in 1834. For economic and religious reasons a group of these seceders under the leadership of their devoted pastor, the Rev. A. C. Van Raalte, emigrated in 1847 to the eastern shores of Lake Michigan near the present site of Holland, Michigan. In 1850 this group joined the Reformed Church of America, but in 1857 four congregations and two ministers in turn seceded from the R.C.A. This small band was the nucleus of the Christian Reformed Church in North America.

The history of this small denomination with its continuing loyalty to its confessional standards: the Heidelberg Catechism, the Belgic Confession of Faith and the Canons of the Synod of Dordrecht, constitutes an interesting sociological problem, namely: in view of the rather wide-spread departure of the historic churches of America from their theological positions of a hundred years ago, how was this small group able to maintain its orthodoxy, and continue with little theological change in spite of the changing American scene? Dr. Kromminga, one of its members and pastor of its church at Des Plaines, Illinois, has addressed himself to this problem.

Dr. Kromminga finds seven historical causes for the continued orthodoxy of the Christian Reformed Church. Each of these is the subject of a separate chapter. These seven causes the author lists as 1.) The orthodox beginnings of the church (i.e., as rooted in the secessions of 1834 and 1857). 2.) A continued interest in theological discussion as reflected in the long-drawn-out discussions of the infra- supralapsarian problem and that

of pre-baptismal regeneration. 3.) The preservation of orthodoxy by ecclesiastical action. This was particularly evident in the three heresy trials of the 1920's: the Jansen case (Biblical Criticism), the Bultema case (Dispensationalism) and the Hoeksema case (denial of common grace). This was also reflected in a number of other lesser instances such as the deposition of the Rev. H. Wierenga, dismissal of Professor B. K. Kuiper and others. 4.) The deliberate isolation of the Christian Reformed constituency. One of the most important factors was the language barriers. The people spoke Dutch, were afraid of the "corrupting" influences of Americanization, and had close ties with the mother church, De Gereformeerde Kerk in the Netherlands. 5.) The system of integrated Christian education. Not only has the church maintained a theological interest among its members by mandatory weekly doctrinal preaching according to the Lord's Days of the Heidelberg Catechism as well as a system of catechetical training of its youth, but the members have supported free Christian Day Schools for its children as their own counterpart to the public school system. This has doubtlessly been a major means for the maintenance of its theological position. 6.) Positive attempts to influence the environment. This is being done by missionary activity, church publications, a Christian Labor organization, and now especially by the "Back-to-God Hour," a weekly radio program on a national hook-up. 7.) Its preservation, not only of doctrine, but of other parts of the Calvinistic pattern as well. The church has attempted (but failed) by synodical decree to enforce a unified order of worship, has improved its polity (substantially the same as that established by the Synod of Dordt in 1618-19) and introduced hymns (and even choirs in a few local churches) into the service.

It might be argued that these last two chapters concern a manifestation of orthodoxy rather than a cause for its maintenance. At any rate, Dr. Kromminga has made a real contribution by giving us a history of the Christian Reformed Church. Prior to this only two attempts at such a history in the English language had been made, one by the author's father, the late Professor D. H. Kromminga, former Professor of Church History at Calvin Seminary, and the other by the late Dr. Henry Beets. Both were more in the nature of chronicles rather than historical studies. As Professor Loetscher, Dr. Kromminga's former teacher, remarks in his brief foreword, this work "should prove of interest and value, not only to members of the Christian Reformed Church, but to other students of the American religious scene."

JOHN WM. WEVERS

*Sacred History*, by Daniel-Rops, trans. by K. Madge. Longmans, Green and Co., New York, 1949. 433 pp. $4.50.

The author of this book took degrees in history and geography at Lyon and has taught at three French lycées. A literary and dramatic critic, writer of articles, books and novels, Daniel-Rops is literary adviser and editor of several series of books. In 1940 he was requested to write *Histoire Sainte*, a history of the people of Israel in Old Testament times.

To justify the title *Sacred History*, Daniel-Rops, p. 403, cites Bossuet's *Discours sur l'Histoire universelle*: "their whole history (the men of Israel), all that befell them from day to day was but a continual unfolding of the oracles that the Holy Spirit had given them." In line with Bossuet Daniel-Rops gives three observations: the indestructibility of Israel, the progressive spiritual development of Israel, and the witness of Israel with its logical conclusion, *finis enim Legis, Christus* (p. 405).

One principle which Daniel-Rops follows is that of allowing history to speak for itself. The method by which he pursues this ideal is a good one. He traces the history of the Hebrews from the time of the call of Abraham to the birth of Christ in Bethlehem. He divides his treatment into four main parts, The Patriarchs, Moses and Canaan, From Glory to Exile (The Monarchy), and Judaism and Messianism. The history of the Hebrews he sets into the main stream of world history, with a synchronism of events in the lands of the Ancient Near East and Greece. He emphasizes the fact that the history of Israel cannot be treated by itself and that one must trace the entire pattern of world history in order intelligently to understand the Old Testament. He points out that

the very ancient custom of sacrificing the first-born as the most effective of all propitiatory rites sheds light on the offering of Isaac. Also by an acquaintance with the civil and religious laws of Babylonia, one can understand the place of Hagar in the family life of Abraham.

The chronologies of Daniel-Rops are outmoded and are unreliable, and they must be corrected by reference to the chronology of the *Westminster Study Edition of the Holy Bible.* Hammurabi is presented as a contemporary of Abraham, instead of several centuries later. As a result we read that one reason for the departure of Abraham from Ur, in addition to the summons from God, may have been the desire to escape the political tyranny and totalitarianism of Hammurabi—an historical anachronism. Since the author is uncertain about the date of the Exodus, he gives two possibilities: 1440 and 1225 B.C.

Daniel-Rops tries to use scientific explanations for many of the events of the Old Testament. After such an explanation of the ten plagues in Egypt, however, he adds (p. 86): "It remains true that such a series of miseries has the value of a sign. In that mounting series of catastrophes the whole of Egypt saw 'the finger of God.'" On Joshua 10:13, "And the sun stood still . . . ," he cites M. Bosler of the Marseilles Observatory who tells of meteors whose brilliance turns night to day. Unfortunately he fails to note that this passage in Joshua 10:12, a quotation from the Book of Jasher, is Hebrew poetry. As regards the view that the crossing of the Jordan was made possible by a landslide, the author does not exclude the possibility of an earthquake. He writes concerning the fall of the walls of Jericho (p. 146): "One wonders if the blowing of the trumpets was not done to distract attention while mines were being laid. . . . Some think that an earthquake was responsible for this manifestation of the will of God." It must be noted that the work is uneven in scholarship and in the use of facts. Daniel-Rops's knowledge of the results of archaeology forces him to write that there were many floods in Ur; yet the inaccuracy of his dates shows that he is not technically trained for the task he has assumed. On p. 232 one is startled to read, after a good introduction to the 9th century spirit of prophecy, ". . . these Prophets are known as *writers*, for as a rule, in the Bible, we possess records written by themselves of the four *major* Prophets—Isaiah, Jeremiah, Ezekiel and Daniel—and of the twelve *minor* Prophets." Daniel, however, belongs not to the Prophets at all, but to the third division of the Hebrew canon, the Writings. Modern Biblical scholarship dates the book of Daniel in the second century B.C. Although Daniel-Rops makes no mention of the fact, it is now accepted in present-day scholarship that beginning with chapter 40 of the book of Isaiah, we have writings several centuries later than the work of Isaiah who flourished in the 8th century. The author's discussion of the names for God is also lacking. He lists the names El-Olam, El-Roi, El-Shaddai, instead of defining *Elohim* as the one God who is the creator, preserver, and governor, and *Yahweh* as the covenant God who reveals himself to man in grace.

The title, *Sacred History*, is followed by no sub-title nor does it explain the contents of the book. The idea of a philosophy of history—that God directs history for His own purposes, that He works through men and nations, and that His will ultimately shall prevail—is applied only to Israel. Certainly the title, which bears no modification, should not exclude the New Testament period. The book lacks care in details, and in consequence the observations and conclusions drawn lose their force. The scholar will find no new contribution to history in this work, and the layman will be confused by material of doubtful value and by some of the explanations attempted by the author.

DONALD H. GARD

*A Man Can Know God*, by John Henry Strong. The Judson Press, Philadelphia, 1949. Pp. 169. $2.00.

As a resource of Christian counselling this is a significant book. It brings to the reader a wealth of personal experiences drawn from a long life of dealing with problems which are primarily spiritual in character. "My guess is as good as your guess," said a brilliant young woman to the author, as though she were summing-up their religious conversation. If life were just a guessing game, or a juggling of intellectual probabilities, one person's guess might be just as good as

another's. Certitude, however, as Dr. Strong suggests is not merely getting one's questions answered; neither is the wise counsellor a person who has a stock of right answers. Since certitude springs from the fulfillment of relations, there can be no higher art than that of living in personal relations with God, or of inducing such a relationship.

The convincing quality of these pages consists in the simple, matter-of-fact way in which they suggest a method of approach to personal problems somewhat different from the usual course adopted. Where such aspects of experience as certitude, faith, friendship, and prayer are involved, or when moral and spiritual values become pressing and determinative, such issues first must be lived through. The evidence gained by personal participation in the quest itself will reveal the difference between knowing God as a person, and of knowing about Him. It will accent the distinction (sometimes almost completely ignored) between the problems which religion raises and religion itself. To encourage this personal venture of living through life issues, Dr. Strong wisely blends two streams of influence: the witness of Scripture, presented with illuminating insight; and the testimony of Christian venturers. *A Man Can Know God* offers the seeker as well as the giver of Christian counsel, spiritual refreshment and food for thought.

HOWARD TILLMAN KUIST

*Theologia Germanica.* Introduction and Notes by J. Bernhart. 240 pp. Pantheon, New York, 1949. $2.50.

Of the medieval devotional classics the "Theologia Germanica" ranks next to Suso, from whom its author has heavily drawn, and in this reviewer's opinion, the "Theologia" is superior both in depth of ideas and practicality to the "Imitatio Christi." The title itself is misleading, unless "*theologia*" is understood in the specific sense of mystical and practical theology.

The present edition is a revision of the often reprinted popular English translation by Susanna Winkworth, made in 1854. Her language has been somewhat modernized and revised after the critical text used by the German scholar Joseph Bernhart for his modern German version. It may be said in passing that both Dr. Bernhart as Miss Winkworth before him follow the longer text of a ms. of 1497 rather than the shorter one used by Luther. Scholars do not agree, which one is more original. In all probability the "German Theology," as most of these devotional works, served as a basin, into which a good deal of kindred literature would flow. The editor and translator of Dr. Bernhart's work, Willard R. Trask, has also included the illuminating brief explanatory notes of Dr. Bernhart's German edition, plus a general Introduction by the same author, which discusses the nature of mysticism and the history of German medieval mysticism, and which follows the line of the latter's well-known work, "Die philosophische Mystik des Mittelalters."

While Dr. Bernhart is a Roman Catholic, his notes and introduction are fairly objective, and little attempt is made to convert this great little book into Romanism. My only objection would be to Dr. Bernhart's approving reference to Hegler's remark that Luther in his later life "turned down his back on mysticism. . . . He is not satisfied with the warmhearted latitudinarianism of the mystics." (p. 106) As a Roman Catholic, Dr. Bernhart should know better. Like his church, those of the Reformation love mysticism as a type of piety, yet they object to the view held by so many mystics—though not implied in the "Theologia Germanica"—that a mystical theology can and should take the place of revealed religion, and that the church has no place in man's salvation.

OTTO A. PIPER

*Biblical Theology, Old and New Testaments*, by Geerhardus Vos. 453 pp. Eerdmans, Grand Rapids, Michigan, 1948. $5.00.

In the field of Biblical Theology Dr. Vos has not his equal in the U.S.A., though when he was teaching at Princeton (1893-1932) his significance was hardly fully recognized. At a time, when almost all scholars had adopted a purely historical method for the presentation of Biblical Theology, Dr. Vos followed the "heilsgeschichtliche" method (history of Salvation, or Holy History). He would particularly emphasize two facts, viz. first of all that the Bible does not contain abstract doctrinal statements but rather di-

vinely wrought events and their divinely guided interpretation; and secondly that the historical development did not imply that the former revelations had become obsolete or worthless with the giving of more recent ones, as is implied in all those presentations that adopt the modern idea of evolution, but rather that all the saving events form a complete series, and consequently that all the divine interpretations form a whole. The Old Testament is not meaningful apart from the New Testament, in which the process climaxes, and the New Testament requires in turn the Old Testament as the firmly established factual basis, upon which both its events and its interpretations rest. Thus, as Dr. Vos rightly points out, the Bible revelation is a unity, but not a mechanical one. Rather it is that of an organism. Dr. Vos considers Biblical Theology as a part of exegetical theology. Thus the arrangement of the material is not borrowed from Systematic Theology but rather the material is grouped around the central saving events and their providential agents, viz. Moses, the prophets and Jesus.

The present volume, prepared by Dr. Vos' son, the Rev. Johannes G. Vos, is based upon mimeographed sheets of notes on lecture courses, and while the son is obviously responsible for the selection of the material and its actual form, the ideas and the arrangement are the father's own ones. This reviewer regrets a certain lack of balance in the selection, as a result of which the Old Testament material occupies almost three fourths of the whole work. The New Testament section, as a matter of fact, consists only of the first chapter of Dr. Vos' course and covers hardly more than one half of the gospels. Fortunately, Dr. Vos' method enables the reader to get all the leading ideas of the Biblical revelation. The hope is entertained, nevertheless, that one day the remainder of this eminently important work will be made generally available.

Otto A. Piper

*Christian Theology.* A Systematic Presentation, by P. B. Fitzwater. 552 pp. Eerdmans, Grand Rapids. 1948. $7.50.

A book on Christian Theology that comes from the pen of the professor of Systematic Theology at Moody Bible Institute, and that was written at the request of the late President Will H. Houghton, is an event of greatest importance quite apart from its intrinsic value. It indicates first of all the very important fact that one of the leading Bible schools clearly recognizes the need of a systematic presentation of the teachings of the Bible. It furthermore bears witness to the fact that the Calvinistic pattern offers itself most naturally to Bible students in the USA. It shows also that through the Biblical approach the student of theology will inevitably be led to a greater emphasis upon the practical and devotional aspects of the Christian faith than the systematic theologian is accustomed to do. For the same reason, the doctrine of the church, including a most valuable chapter on the Warfare of the Church, a detailed discussion of angels and the devil, and of the experience of the Holy Spirit as well as an exposition of the Law and the Ten Commandments supplement the traditional topics in a most satisfactory way.

In his arrangement of the material, Dr. Fitzwater is guided by the example of traditional theology, however, beginning with the doctrines of Holy Scripture and the Nature of God, and concluding with Eschatology. For each of the numerous subsections one or several Biblical prooftexts are given. Thus in the whole the work is not strictly speaking Biblicistic in character, though the author adopts the theory of Plenary Inspiration of the Scriptures. But his views are not so much the outcome of a detailed exegesis as rather a preconceived system of theology for which the Bible has merely to provide support. The system as a whole is formed in a somewhat eclectic way, combining Calvinistic orthodoxy with Arminianism, and amillennarianism with dispensationalist premillennarianism. This eclecticism leads at times to inconsistencies, especially apparent in the striking contrast between the author's "Presbyterian" view of the Church and its offices (p. 466-513), on the one hand, and the final section of the Biblical conception of the Kingdom (or the Church, as the heading on p. 527 has it), on the other. The frequent lack of exegetical accuracy and of constructive interpretation, and the author's sovereign disregard for the scholarly exegesis of the last fifty years, created a painful impression upon the reviewer's mind. Such facts as, e.g. that the Bible teaches

the essential oneness of human nature and not dichotomy or trichotomy, or that the Biblical doctrine of the resurrection of the believer is diametrically opposed to the Hellenistic belief in immortality, to mention only two points, on which recent exegesis has given us new light, have obviously escaped the author's attention. It becomes very obvious from a study of Dr. Fitzwater's book that the fundamental difference between the kind of exegesis which we practice here at Princeton, and that of many Bible schools, has nothing to do with the authority of the Bible as God's inspired Word, on which we are all agreed with them, but rather results from differences of exegetical practice. We do not believe that any traditional theology, no matter how highly venerable its author may be, should be used as the authoritative pattern for the interpretation of the Bible. Rather the Bible is to be interpreted out of itself and to be regarded as the judge of all systems of theology, be they liberal or conservative. A theology, e.g., that uses the Gospels exclusively as evidence for the doctrine of the human nature of Christ, and that neglects the theological importance of the earthly ministry of Jesus, may be labeled conservative and fundamentalistic, but it certainly does not take the sacred texts as seriously as its theory of Inspiration would demand.

OTTO A. PIPER

*Judas Iscariot, a Scriptural and Theological Study of his Person, his Deeds and his Eternal Lot,* by Roman B. Halas. The Catholic University of America Press, Washington, D.C., 1946. Pp. 210. $2.25.

This is a doctoral dissertation accepted by the faculty of the School of Sacred Theology of the Catholic University of America. The author has devoted especial attention to the much disputed etymology of "Iscariot," the motives which led Judas to betray his Lord, the question of whether or not Judas was present at the institution of the Lord's Supper, and a consideration of the various accounts of the death of the betrayer.

Dr. Halas is of the opinion that "Iscariot" may be an epithet of reproach applied to the apostle (p. 37) in spite of the fact that he is not sure of its meaning and in spite of the fact that in the Greek text of John 6:71, according to the best manuscripts, the name is applied to Simon, the father of Judas. In answer to the question why Jesus chose Judas to membership in the apostolate band, Halas overlooks the likelihood that the little band needed the financial acumen which Judas could provide. In his elaborate analysis of the possible motives which led to the betrayal, the author agrees with the Evangelists' view that it was greed which spread like a blight over the soul of Iscariot, but acknowledges that other motives contributed as well. Although Halas attempts to provide a complete list of all possible motives for the betrayal, he omits to mention the theory proposed by several third and fourth rate authors of lives of Christ, namely that it was because both Judas and Jesus loved Mary Magdalene, who began to show more affection for Jesus than for Judas, that the latter determined to do away with his rival. In the discussion of whether Judas was present at the institution of the Lord's Supper, Halas remembers that his church teaches, according to the pronouncement made at the Council of Trent, that Jesus "established the Sacrament of Holy Orders at the same time as that of the Holy Eucharist, giving to His disciples and through them to all their successors in the hierarchy the power to change bread and wine into His Body and Blood" (p. 104). Since it is difficult for Halas to understand (p. 135) how Jesus "should have permitted an unworthy Apostle to approach the Holy Eucharist, profane the first Mass with a sacrilege, and be elevated to the rank of a priest," the author concludes that Judas was absent from the Table when the Eucharist was instituted—in spite of Luke's statement (22:21) that after the Supper Jesus lamented that "the hand of him that betrayeth me is with me on the table." With regard to the death of Judas, Halas correctly discounts the legendary accounts which Papias and other patristic authors provide. It is surprising that Halas, in surveying the evidence of the apocrypha regarding the life and death of the betrayer, omits to mention that, according to the Gospel of Barnabas (a thirteenth or fourteenth century product by a Christian renegade to Islam), the Romans and the Jews, becoming confused, arrested and crucified Judas instead of Jesus.

Though this dissertation is occasionally marred by the intrusion of certain dogmatic

considerations, it is the most complete treatment in English of the betrayer of our Lord.

BRUCE M. METZGER

*The Acts of the Apostles*, by Wilfred L. Knox. Cambridge, at the University Press, 1948. Pp. 121. 8s. 6d.

In this brief course of lectures delivered at the Vacation School of Biblical Study at Oxford in 1946, Dr. Knox, the honorary canon of Ely, deals with certain technical problems relating to the literary, historical, and theological aspects of the Acts of the Apostles. As regards the author of Acts, Knox makes out a convincing case (against A. C. Clark and others) for the traditional Lucan authorship of this book. Although Knox finds that Luke incorporated certain legendary details into this history of the early Church, he is struck by the difference between the rather sober and restrained use of the miraculous in the canonical Acts as contrasted with the apocryphal books of the same literary genre. The speeches which Luke puts into the mouths of his characters supply, according to Knox, agreeing here with C. H. Dodd, a vivid picture of the faith of the early Church. Indeed, so far as the theology of Acts is concerned, Knox concludes that "we have considerable justification for believing that Luke has left us an accurate picture of the theology of the early church in Palestine and not simply read back into it the developed system of the Pauline period" (p. 80).

As over against a certain school of modern criticism which regards Acts as the work of an ignorant compiler (thus de Zwaan and Windisch), Knox makes out a case for the general veracity of Luke. Although Knox cannot see his way clear to go to the extent of, say, Sir William M. Ramsay, in vindicating the accuracy of the earliest Church historian, this little book contains in part a wholesome antidote for much of the more radical historical scepticism which has characterized not a few of the recent treatments of the Acts of the Apostles.

BRUCE M. METZGER

*Trials of a Translator*, by Ronald Knox. Sheed and Ward, New York, 1949. Pp. 113. $2.00.

In the opinion of many people, including Dean Weigle of Yale Divinity School, who was the chairman of the company of translators of the Revised Standard Version of the New Testament, "Of individual translations [of the New Testament] made by Roman Catholic scholars, the best is that made from the Latin Vulgate by Monsignor Ronald A. Knox, English priest and man of letters, which was published in 1944" (Luther Weigle, *The English New Testament from Tyndale to the Revised Standard Version*, 1949, p. 139). In the book now under review, Mgr. Knox draws aside the curtain from the translator's sanctum and plainly informs the reader of the difficulties which confront every translator and which are well-nigh insuperable in the case of the translator of the Bible. Indeed, the reader will soon perceive that for Mgr. Knox the difficulties are heightened still further. Having chosen to provide a translation, not of the Greek or the Hebrew, but of the Latin Vulgate (and that in the occasionally corrupt form of the Clementine edition approved by the Council of Trent), Mgr. Knox is torn between the two poles of trying to render his official Vulgate text and at the same time avoid doing violence—so far as this is possible under such circumstances—to the underlying Greek or Hebrew. His truly marvelous literary gifts have frequently enabled him to strike off a happy phrase which, more often than not, appears to be exactly suited. In these pages Mgr. Knox explains and defends, with many a salty statement, his theory of translation. The reader will soon discover that, like St. Jerome of old, this author is totally committed to the principle of "rendering sense not words" (Jerome, *Letter* lvii.6). This means, as a corollary, that one should not even think of attempting to secure uniformity in translating a given word of the original by the same word in English wherever it appears. Instead of following the easier path of uniformity of rendering, Mgr. Knox writes, "To use such a token word is to abrogate your duty as a translator. Your duty as a translator is to think up the right expression, though it may be a paraphrase, which will give the reader the exact shade of meaning *here* and *here* and *here*" (p. 14). As an example of Mgr. Knox's forthright style, the following statement of his opinion may be taken as typical. "What is meant by 'for thy name's sake'? The ordinary Bible-reader

thinks, wrongly, that it is a kind of vague adjuration. It means, throughout the Old Testament, 'because otherwise thy reputation will suffer (as being unable to afford thy promised protection).' To reduce that to short compass, and soften down slightly what seems to us a bargaining tone, I have written, 'as in honor pledged' " (p. 50). Since every translation is, in the nature of the case, also a commentary, it is inevitable that here and there Mgr. Knox's rendering will not satisfy all readers. For example, part of his discussion of the translation of the word for "righteousness" in the New Testament is colored by the Roman Catholic confusion of the doctrines of justification and sanctification (p. 66). One is reminded of the rather cynical Italian proverb, *Traduttore traditore* ("The translator is a traitor"). On the whole, however, Mgr. Knox's chatty and pungent chapters are sane and balanced. The reader, having once opened the pages of this short book, will lay it down with reluctance.

BRUCE M. METZGER

*Young Mr. Newman,* by Maisie Ward. Sheed and Ward, New York City, 1948. Pp. 477. $4.50.

It is a commonplace among students of the Oxford Movement that of the writing of books about John Henry Newman there seems to be no end: their number is simply legion. But curiously enough, not too much has been published on Newman during the first forty-four years of his life, and especially on Newman's life before the beginning of the Oxford Movement in 1833. Thus, of the two monumental volumes of Wilfrid Ward's 'Life of Cardinal Newman,' only seventy-five pages are devoted to the first fourty-four years of Newman's life; and Newman's own "Apologia pro Vita Sua," as its sub-title would indicate, deals with those years strictly from the point of view of Newman's religious opinions.

In this book Miss Maisie Ward, the daughter of Wilfrid Ward, seeks to portray John Henry Newman in his Anglican days from an all-round human point of view. In order to write it, she has read Newman's Anglican sermons, all his available letters, published and unpublished, and many volumes of reminiscences and memoirs and collected correspondence of Newman's intimates—for example, the brothers Tom and James Mozley. And it must be said that she has used her knowledge with such biographical skill that she has succeeded in her design of painting "for the first half of Newman's life the sort of picture that was drawn of the second half in Wilfrid Ward's biography" (p. viii).

Miss Ward writes from the standpoint of a devout and convinced Roman Catholic. That, of course, is entirely justifiable in itself. But—in the judgment of the present reviewer, at least—her strongly Roman Catholic attitude betrays her at times into rather unfair comments on opponents of Romanism. For example, on page 395 she speaks of "the 'muscular Christian' of the Kingsley school, to whom subtlety of thought was but the appearance of duplicity." This remark, besides being utterly uncalled-for, is most unfair to Charles Kingsley, who, though he did not show up to great advantage in his verbal duel with Newman in 1865, was—as is obvious from both his record and his works—no mean reasoner and thinker.

Apart from a few blemishes of this sort, Miss Ward's book presents a highly readable and well-informed account of John Henry Newman as a human being in his pre-Roman days, and therefore fills a real gap in Newman literature.

NORMAN VICTOR HOPE

*The Importance of Being Ourselves,* by Arnold H. Lowe. Harper and Brothers, New York City, 1948. Pp. 179. $2.00.

A few years ago Dr. Arnold H. Lowe, minister of the Westminster Presbyterian Church of Minneapolis, one of the great metropolitan congregations of America, published a collection of his sermons under the title, "Adventuring with Christ." So favorably was this volume received that a second collection was called for; and it is entitled, "The Importance of Being Ourselves."

The twenty-two sermons included in this book all deal with real problems of personal living from the point of view of the Christian faith. These personal problems—always acute, and never more so than today—include that of winning an adequate faith for successful living, of developing an integrated personality, and of maintaining inner serenity even in days

of outward tension. But Dr. Lowe realizes that these personal questions are intimately bound up with such crucially important social problems as building a stable and happy home life, and creating a just and peaceful international order; so his sermons take account of these questions as well. When it is added that his book is marked by clear thinking, acute analysis, and graceful expression, it will be realized that it is well worthy of careful reading and reflection.

NORMAN VICTOR HOPE

*Wellsprings of the American Spirit; A Series of Addresses*, edited by F. Ernest Johnson. Harper and Brothers, New York, 1948. Pp. xi, 241. $2.50.

The Institute for Religious and Social Studies, which was established at the Jewish Theological Seminary of America in 1938, has already produced a number of significant symposiums by representatives of America's leading faiths. The present collection of sixteen addresses, edited by F. Ernest Johnson, Professor at Teachers College, Columbia, and Executive Secretary of the Federal Council's Department of Research and Education, covers some of the leading phases of American culture. Individual addresses deal with Puritanism, dissent, the Enlightenment, the Founding Fathers, religious liberty (from a Protestant and from a Jewish point of view, respectively), the frontier, philosophy, literature, education, art, technology and freedom, women's rights, race relations, labor, and America's spiritual role. While the atomistic division of large subjects among numerous writers prevents both exhaustiveness and complete unity of treatment, the several essays are both informing and stimulating.

Professor Schneider, a recognized authority on Puritanism, finds New England Puritanism undermined by growing prosperity, the new ideas of the Enlightenment, and Pietism. Professor Randall, of Columbia, suggests four characteristics of the American Spirit in philosophy—its pluralism, its experimental temper, its egalitarianism, its social or institutional approach. The chapter on the "Spirit of American Art," by William G. Constable, of the Boston Museum of Fine Arts, deals with architecture, sculpture, and painting.

The quality of not only the three mentioned but of all of the studies is prevailingly high, and all interested in the American cultural scene will find a perusal of this suggestive little volume highly rewarding.

LEFFERTS A. LOETSCHER

*The Age of the Great Depression 1929-1941*, by Dixon Wecter (Vol. XIII in A History of American Life series). The Macmillan Company, New York, 1948. Pp. xiv, 434. $5.00.

What is American "history"? What kind of things should the general historian include as important? Can he give to his record meaning and significance? Until McMaster's pioneering work in social history in the late nineteenth century, American history was regarded almost exclusively as the history of government. McMaster and more recently the writers of A History of American Life series and others have conceived of history in a more democratic and social spirit—as the history of the life of the people. But at once the social historian who would be descriptive rather than interpretive faces an acute—perhaps an insoluble—problem of integration. What will be the unifying thread on which to string "pearls" as diverse as baseball, fine arts, economic depressions, "zoot-suits," atomic fission, religion, et cetera? Inevitably the tendency of social history, conceived thus externally, is to magnify the pluralism and atomism of American life. More recently there has appeared among American secular historians an approach which promises richer background materials for the church historian—the effort to transcend both political and social history, conceived merely externally, and to deal interpretively with the history of American culture. The volume by Professor Wecter here reviewed of course follows the earlier pattern of objective and largely external social history set by this important History of American Life series. Professor Wecter achieves greater integration than most of his predecessors in the series, with the all-pervasive depression as a unifying factor.

Professor Wecter, who is Chairman of the Research Group of the Huntington Library and a well-known social historian, writes in engaging style. He makes extensive and suc-

cessful use of such new types of source materials as public opinion polls and movie and radio programs in analyzing trends and interests among Americans.

When treating the two principal public figures of the period, Hoover and F. D. Roosevelt, the author strives to be unbiased. He records that Hoover's retreat from imperialism in Latin America preceded Roosevelt's "Good Neighbor" policy; that Hoover was far more active in efforts to turn back the depression than the public realized; that he broke much new ground in enlarging the peacetime sphere of government and even paved the way for many New Deal measures. Along with some other recent writers, the author emphasizes the progressivism latent in the Hoover administration.

The dramatic and far-reaching significance of the election of 1932 is well brought out. The treatment of Roosevelt, who is the central figure of the book, is basically sympathetic, though not without critical comment. "Roosevelt's talent for improvisation tended to exceed his grasp of steady objectives." Willkie was "the most challenging of all Roosevelt's opponents." "The New Deal did more for the Negro than any other administration since the Civil War." "The CCC enjoyed more consistent popularity than any other New Deal agency," though it was per capita the most expensive form of relief. Some attention is devoted to the new emphasis on "regions" in American life, especially as producing the Tennessee Valley Authority which the author describes very sympathetically. Nearly everything in the decade that received public attention appears in this study—from flagpole sitting, goldfish swallowing, and "boogie-woogie" to Orson Welles's radio "invasion" from Mars.

Less space is devoted to religion than in any of the earlier volumes of the series—only eight pages in all, though the volume totals more than 300 pages (exclusive of bibliography) and seeks to give the history of American life as a whole for the period! These few pages describe the Churches' increasing social concern, financial difficulties, and their religious and theological attitudes toward the depression; popular books on religion; the Protestant protest against the envoy to the Vatican; church unions and cooperation; and new religious cults. The Roman Catholic "Legion of Decency" is called "the most effective censorship bloc in Hollywood's history." The date of the union forming the Evangelical and Reformed Church is erroneously given as 1940 instead of 1934 (p. 215). While churchmen must criticize the disparagingly brief and on the whole negative and pessimistic treatment of religion presented in this book, it gives occasion for pause and self-examination when a contemporary scholar of the caliber of Professor Wecter so interprets the Church and its work.

LEFFERTS A. LOETSCHER

*Most of the World*, edited by Ralph Linton. Columbia University Press, New York, 1949. Pp. 917. $5.50.

An authentic report on the present-day status of the peoples of Africa, Latin America, and the East, this book represents the concerted effort of fourteen social scientists. It offers a survey of population trends, natural resources, topography, history, and climate in the principal areas considered. In the case of every area the economics, politics, society, and culture of the people are discussed by an author who knows the field at first hand.

Edited by Dr. Ralph Linton, Sterling Professor of Anthropology at Yale, the symposium breathes the spirit of our contemporary school of anthropologists. The several authors have made extensive and judicious use, however, of the findings of authorities in other fields. The inclusion among the contributors of such men as Carlton S. Coon of Pennsylvania, who writes on North Africa; Charles R. Wagley of Columbia, on Brazil; Howard A. Meyerhoff of Smith, on natural resources; Raymond Kennedy of Yale, on Southeast Asia and Indonesia; Douglas G. Haring of Syracuse on Japan; as well as other less known but generally competent scientists, adds weight to the work as a whole.

The purpose of the book is to give an accurate picture of the conditions which exist in most of the world today with the hope that it may serve as a basis for sound knowledge and future planning. The underlying presupposition is that we are trying to reconstitute our world on the basis of collaboration rather than domination. Notable for its broad sweep and rich material is the essay on India and Pakistan by Daniel and Alice Thorner of

Pennsylvania; also that of F. L. W. Richardson and James Batal on the Near East.

Although by no means concerned with religion, except casually, the volume offers a mine of scientific data which will be of interest to the Church statesman and Christian scholar.

EDWARD J. JURJI

*A Short History of the Middle East*, by George E. Kirk. Public Affairs Press, Washington, D.C., 1949. Pp. 301. $3.75.

First published in Great Britain, this book is the outgrowth of a course of lectures which the author, Mr. George E. Kirk, delivered to British students at the Middle East Center for Arab Studies. The Middle East in this volume is taken to comprise the Arabic-speaking countries—treated as the core—with Turkey, Iran and certain other states on the periphery. The story runs from the rise of Islam to modern times, that is, from about A.D. 600 down to the recent events which took place in Palestine.

Mr. Kirk describes how the Arab conquerors wrested the Middle East from the Byzantines and Persians. An outline of the development of traditional Islam and the rise and fall of the Islamic empires constitutes a quarter of the narrative. The rest of the volume is devoted to more recent episodes including the scramble of the Great Powers for a position of military and economic advantage in the Middle East.

The impact of Western culture on this important part of the world is discussed mainly from the viewpoint of geopolitics. The reader is told that "Islam has fallen into such a state of moral, intellectual, and spiritual catalepsy that it will take many decades, if not centuries, to reanimate the inert hulk; and it is doubtful if outside forces, whether the impact of the Anglo-American world or that of Soviet Russia, will give traditional Islam so long a respite" (p. 252).

It is remarkable, however, that the book begins and ends on a theological note. Man's primeval disease, his original sin of self-will, is stressed in the opening pages and recurs as an antiphonal response at the end of the book. The main body of the book shows little disposition to interpret the history and culture of the Middle East in terms of Divine purpose and the human tragedy. The author refers but casually to the impact of Christianity on the Middle East, his main concern being with economics, technology, and international relations. Within the domain that Mr. Kirk has set for himself, his work deserves credit as a helpful thumbnail sketch of an important subject.

EDWARD J. JURJI

*Southeast Asia: Crossroad of Religions*, by Kenneth P. Landon. The University of Chicago Press, Chicago, 1949. $4.00.

This well-constructed and eminently readable analysis of Southeast Asia represents the Haskell Lectures in Comparative Religion, delivered at the University of Chicago in 1947. The author, who deals with an area described as the cultural Mediterranean of the Far East, is an alumnus of the Seminary and a thinker who spent more than a decade as missionary and later as Government official in the region analyzed. Brought under study are several key countries including Burma, Siam, Indo-China, and Indonesia, which form a natural crossroad of world religions.

The religio-cultural structure of these lands consists in layer upon layer of imported elements. Hinduism, proceeding out of India, swallowed up all preceding cultures much like the footprints of an elephant swallow up the footprints of all other creatures. Then came Hinduism's daughter religion, Buddhism, as well as Taoism and Confucianism, followed by Islam, Christianity, Westernization, and currently Communism which with a sense of religious mission is throwing its shadow southward from China.

Mr. Landon's thesis seems to be that religious practices and folkways in Southeast Asia continue to be dominated by traditional spiritism, and that imported religious thought and practice have been adapted to older local beliefs. Thus in Burma, Buddhism is being used to embellish traditional ceremonies, and in Siam a Buddhist amulet may simply be a feature in an ancient spiritist ceremony. This would agree with the view of most missionary scholars who have long pointed out the strong animistic character of the region.

The author also corroborates the commonly

accepted view regarding the superficial character of Islam in these lands. Moslems in Indonesia, for example, are observing the five pillars less and less. Even before World War II the pilgrimage was less popular than in preceding decades, and it seems probable that Mecca for the Indonesians will become no more than a tourist's haven. Indonesian Moslems have not been converted in great numbers to Christianity but the author observes that the content of Christian ethics and the techniques of Christianity are being converted into Islamic use.

Despite its penetrating insight this volume leaves something to be desired. The reader might with good reason expect from an author so well-equipped a more reasoned account of the unique component of Western culture and more specifically what the Christian religion has to offer Southeast Asia.

EDWARD J. JURJI

*Booker T. Washington: A Biography*, by Basil Mathews. Harvard University Press, Cambridge, Mass., 1948. Pp. 350. $4.75.

This book meets a need. The writer draws freely from the autobiography, *Up from Slavery* (1900). He also supplements the biography, *Booker T. Washington: Builder of a Civilization*, by E. J. Scott and L. B. Stowe (1916). Thirty-three years after the head of Tuskegee Institute died, the new volume deals adequately with his career and ably with the issues that it raised. To this work a Canadian professor with English background and training brings wide and varied experience as a biographer and as a writer in related fields. He seems never to have lived much among white people in the South, but he knows the Negroes, both there and in the North. Through skill in research and in writing he has brought out a work that merits the stamp of the Harvard University Press.

This biographer steers a middle course. He admires Washington, but does not slur over his faults, which have to do with details of administration, and not with the man or his ideals. The author understands the attitude of Dr. W. E. B. DuBois and other radical Negro leaders, but does not share that point of view, any more than he goes all the way with white extremists, either South or North.

The resulting volume does not sweep us off our feet. Quietly and factually it makes us think all the more of Washington as the most amazing man in American history, at least since Lincoln. The most striking parts of the book come from Washington himself, and may not all sound new. Even so, they invite much repetition. They show in part why he excelled as a master of assemblies. Remember that this man when at home led daily in family prayers, and that in every room he had a Bible, which he came to know almost by heart.

"I make it a rule never to go before an audience on any occasion without asking the blessing of God on what I want to say." "No man can drag me down by making me hate him." "In all things social we [of the two races] can be as separate as the fingers; (here he clenched his fist) yet one as the hand in all things essential to human progress." "You cannot in Harlem understand the problems of Alabama, and in Alabama you cannot understand the problems of Harlem." "Leadership consists in finding folk where they are and getting them where they ought to be."

The book deals with an issue that every minister or layman ought to face in his own community. At the University of Chicago Dr. Charles W. Gilkey recently gave up his work as Dean of the Chapel. Publicly he declared that for thirty-six years he had concerned himself with relations between the two races, and that he had seen them go from bad to worse. In our own community, on a much smaller scale, the pastor of the First Church has joined with others in bringing about more nearly ideal relations. In every community the religious leaders ought to think in terms of opportunity, rather than of problems. If they wish practical help from a point of view distinctly Christian, they can find it in the present book.

The volume should go into every town library, and appear on the shelves of many a pastor who can afford to pay the cost. In the town library should also appear the two volumes by K. Gunnar Myrdal, *An American Dilemma* (1944). Why must we look to a scholar in Scandinavia for the most nearly authoritative study of the Negro in the United States? Why also do we reviewers not deal more often with such books?

ANDREW W. BLACKWOOD

*How Religion Helps—A Book for Convalescents*, by Albert W. Palmer. Macmillan, N.Y., 1949. Sm. 12 mo. 54 pp. $1.50.

This little book will bring a blessing to many as they emerge from serious illness. Dr. Palmer has recently gone through such an experience, and has come out on the sunny side. He writes out of a rich experience as a former pastor and later as a teacher of young ministers. While serving as seminary president he wrote other and more extensive works about public worship and kindred themes.

The present work came to my hands after I had waded through two others in much the same field. In neither did I find an idea or a sentence that appealed to me. Dr. Palmer knows how to write. He can let his heart have its way, and still not become sentimental. He does not drag in quotations and allusions to show how many books he has read. Neither does he indulge in the sort of "fine writing" that calls attention away from what he has to say.

The four chapters deal with subjects more or less related but with wholesome variety. Different readers will have their favorites. The headings show much of the quality. "How Religion Helps in Illness." "Living the Twenty-third Psalm." "Medical Science and Christian Faith: Friends or Foes?" "Putting Faith into Words." The publishers speak of the author as a liberal, and he would not question the statement. The book, however, contains nothing to which any of us should object. Rather does it breathe the spirit of "sweet reasonableness" and of Christian faith.

At first the volume seems small for the price. But on second thought, why not give the convalescent a little book, light in weight, easy to read, and full of suggestions for the days to come? The reading has brought only one regret: that such a book did not come to me when I was struggling to emerge from deep waters in the way of illness.

ANDREW W. BLACKWOOD

*The Best of Alexander Maclaren*, edited with an introduction by Gaius Glenn Atkins. Harper and Brothers, New York, 1949. Pp. xix, 167. $2.00.

This book should add to the number of Maclaren's admirers. It consists of twenty good sermons—each of them short—from six of twenty extant volumes containing Maclaren's sermons. Dr. Atkins always writes well. In simple and pleasing form he tells what the reader ought to know as he approaches these representative discourses. Before each sermon the editor has put a devotional message out of a work by Frances E. Clark, *Similes and Metaphors from Alexander Maclaren*; and at the end of each sermon a prayer from the two volumes of Maclaren's *Pulpit Prayers*. Unfortunately, these devotional books, with his regular sermons, have gone out of print.

Dr. Atkins has done well what he has attempted. Like every other compiler, this one cannot please everybody. Maclaren excelled, not in an occasional sermon, but in maintaining a high average. Even so, some of his volumes stand out, in addition to the six from which the editor draws. The reviewer has eight volumes, but no one of these six. In choosing some of the eight he sought guidance from those who knew Maclaren well and stood in a position to appraise his published sermons. For instance, take one of the most famous Baptists in the Britain of yesterday, Dr. J. H. Shakespeare, who wrote soon after Maclaren died in 1910:

"In my opinion (and I may add, in the preacher's own judgment), the best volume of Maclaren's sermons is . . . entitled *Sermons Preached in Manchester*, first series. Probably there are sermons in other volumes, and especially in *The Secret of Power*, which are equally remarkable." The sermons in these two books, however, run longer than any of the ones in the 1949 work.

These two volumes of Maclaren's show the weakness of the old quip about his way of feeding sheep with a three-pronged fork. True, he often preached that way. In the volume that many of us like best, nineteen of the twenty-four sermons follow the conventional pattern. One of the two-point variety, from psalm twenty-three, shows how Maclaren let his structure grow out of his passage. In *The Secret of Power*, only seven of the twenty sermons have the three-pronged form. In each of the other thirteen he has four main divisions. All of this has interest rather than importance.

Students of biblical preaching will marvel

at the failure to include any of Maclaren's expository work, which had much to do with making him famous. The editor feels that the expositions differed from the regular sermons only "nominally." To some of us this seems almost as amazing as the claim that with only twenty volumes of sermons Maclaren sent out more such books than any other preacher. To point out only one exception, Spurgeon issued from the Metropolitan Tabernacle sixty-three regular volumes of sermons, with other such books at intervals. His sermonic output ran several times as large as that of Maclaren.

For those of us who teach, the new book would prove more helpful if it had at the end a reading list. In addition to the titles of the twenty books; the seventeen volumes of *Expositions*—all under one heading; and Maclaren's parts of the Expositor's Bible—the list might include three mediocre biographies and a few "appreciations," such as one from Wm. Robertson Nicoll and one from W. L. Wilkinson. With the paucity of literature about expository preaching, we need more about this "prince of expositors."

ANDREW W. BLACKWOOD

*Bridie Steen*, a novel by Anne Crone. Charles Scribner's Sons, New York, 1948. Pp. 304. $3.00.

"One of the great novels of our time, not quite to be forgotten in a hundred years." This estimate by Lord Dunsany dominates his Introduction. With such an appraisal the reviewer tends to concur, at least in the first half of the book. In spots it makes him think of George Eliot with her understanding of country people and her concern about their problems in religion. As for the style, the current book often shows a deftness of touch and a felicity of phrase to which George Eliot seldom attained.

The current novel revolves around the young orphan daughter of a Catholic mother and a Protestant father. At the age of sixteen she loses the foster parents with whom she has grown up. Then she lives in various homes, with different degrees of prosperity and of religious fervor. She comes to know and love the sort of Irish Catholics whom many of us have enjoyed as neighbors. Also she mingles among the kind of nominal Protestants some of whom we have known among immigrants from North Ireland. In a book full of action, with much suspense, the writer deals with a love situation that contemplates marriage between two young folk of contrasting faiths.

The latter half of the work scarcely fulfills the promise of the earlier portions. Events move on towards an end that seems almost inevitable, as in a novel by Thomas Hardy. The current book shows the chasm that may separate neighbors who differ about ways of worship. According to the publishers, no reader can tell which way the young writer leans, religiously. Perhaps not, but in our household both the wife and the husband, acting independently, reached the same conclusion. They decided that Anne Crone grew up as a Catholic, and that she still retains a sentimental attachment to the faith of her fathers. She may have ceased to look on herself as a Romanist, but she has not learned to admire anything distinctly Protestant.

For this reason the book may do us good. It shows our faults as others see them, "drawn out in living characters." For example, one scene has to do with a Protestant funeral in a home where friends and neighbors try to think about God and heaven while they stare at a window shade. Never once does the gifted writer get close to the heart of what we hold dear. Seldom does she suggest anything good about a Protestant who has both religion and charm. Her few Protestants with charm might pose as pagans. Instead of resenting such estimates, let us ask why we do not now produce writers able to know the inner meaning and glory of our New Testament religion today.

Sometimes a pastor wonders what books of fiction he can recommend for the town library. He wants something free from the mud of Main Street and full of beauty like a bed of violets. All of this he can find in *Mountain Meadow* and certain other romances by John Buchan. Also the minister can recommend this newer work from Ireland. It has to do with a problem that faces us all at times. How shall we older folk deal with the offspring of a marriage between a nominal Protestant and a devoted Catholic? How shall we regard the love affairs of two young people who wish to wed despite their contrasting faiths? This book at least shows how not to solve the problem.

ANDREW W. BLACKWOOD

*When the Lamp Flickers*, by Leslie D. Weatherhead. Abingdon-Cokesbury, New York, 1949. Pp. 206. $2.50.

To his growing list of helpful books, Leslie D. Weatherhead adds this collection of sermons which in many respects rates as his best. Originally these addresses were given as his frank and courageous answers to questions submitted to him by worshipers in the City Temple congregation. The subjects, some of which appeared in another series "What Did Jesus Really Mean?" include such posers as: Is Any Sin Unpardonable? Did Jesus Believe in Chance? Did Jesus Believe in a Day of Judgment? Is Christianity out of Date? The range of his topics shows Dr. Weatherhead's genius in discovering what the average man is thinking and his ability to reason through the issue with him.

Most gratifying to many of his readers is the change that has occurred in Dr. Weatherhead's preaching in the past decade. There was a time when psychology was his Aladdin's lamp, but more recently it has become an agency within the religious framework, and not its mould. His is the life-situation approach in which the genesis of the sermon is in some crucial encounter with life and for which the solution comes from a new life-pattern with a healthy religion predominant. Writing in a clear, conversational style, Dr. Weatherhead is always interesting and convincing, and his intimate insights into personal problems are made real by illustrations of unusual excellence. There are some who may deplore faint echoes of universalism in his writings or his frankness in describing the "sub rosâ" ills of our society, yet few preachers have done more to re-state profound ideas simply or to maintain a magnificent ministry against killing odds.

DONALD MACLEOD

*Preaching Unashamed*, by Joseph R. Sizoo. Abingdon-Cokesbury, New York, 1949. Pp. 132. $1.75.

Originally this book was a series of lectures that was given under the Jarrell Foundation at Emory University. Its author, Joseph R. Sizoo, writer and preacher of high repute, and now head of New Brunswick Theological Seminary, needs no elaborate introduction to the American religious public.

Brought together under the title *Preaching Unashamed*, these lectures have a certain general kinship in the theses they advance and the ills they explore, although there is lacking a cogent pattern to lend distinctive movement to the series. There are eight chapters of which the most impressive are "We are Ambassadors," "Reconciling the World Unto Himself," and "The Fellowship of the Cross." The weaknesses of the modern pulpit are diagnosed and presented, and as an antidote the author urges a return to "Bible-centered expository preaching." And in the latter suggestion, Dr. Sizoo commands an attentive ear because consistently and genuinely of such is his own pulpit effort.

Of the most satisfying features of this little volume, one names immediately the author's original insights and fine literary culture. These two factors combine to produce an exemplary writing style. He is able, therefore, the more easily to startle the ecclesiastical sluggard and to give his pertinent advice "sans peur et sans reproche."

In several respects, on the other hand, these addresses are somewhat disappointing. One can agree to Dr. Sizoo's emphasis upon the primacy of Bible-centred preaching and upon the necessity for a new sensitivity to current ills, yet he does not show how, even with these prerequisites, the ambassador becomes the effective interpreter. Intimate knowledge of "the Word" and "the world" is no guarantee of the preacher's success in bringing the former to bear didactically upon the latter. In his chapter on "The Protestant Witness," there is no mention of "the priesthood of all believers," which doctrine has had an influence in our Reformed tradition more far-reaching and determinative than many have imagined.

Here is a book, however, in which every preacher will see a clear delineation of his mission and opportunities, and of which the insistent challenge will not fail to live vigorously or to be contemporary in many years to come.

DONALD MACLEOD

*Jesus and the Disinherited*, by Howard Thurman. Abingdon-Cokesbury, New York, 1949. Pp. 112. $1.25.

Few men are more qualified to write about the American Negro than Dr. Howard Thur-

man, co-pastor of the Church for the Fellowship of All Peoples, San Francisco. In this little volume, he essays to explore from within the problem of racial tension—to sit where they sit—and after a careful analysis of the attendant emotional ills, he presents as a solution the application of the New Testament principle of fellowship within the Kingdom.

At the outset, Dr. Thurman devotes a chapter to an interpretation of Jesus, which follows a pattern similar to Vladimir Simkhovitch's *Toward the Understanding of Jesus*. He shows how Jesus, through the interplay of circumstances, shared the lot of the disinherited and mingled with an oppressed minority. From this chapter his discussion leads into an examination of the powerful emotions of fear and hatred which are inevitable results wherever racial tensions exist. Only a reorientation of society with the Love of God at its centre can resolve the strained relations between privileged and underprivileged.

This book brings out the finer characteristics of Dr. Thurman's writing and thinking: his convictions burn with strong emotion; he speaks always out of a personal encounter; he never loses sight of the New Testament ethic. In this brief volume, however, one feels that he belabors the obvious, especially the negative, and overlooks the encouraging intimations of the positive. It is so easy to generalize upon racial problems and to indict indiscriminately. Thus the author gives more of an opiate to the disinherited than an over-all panacea, the genesis and locale of which can be found today on both sides.

DONALD MACLEOD

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